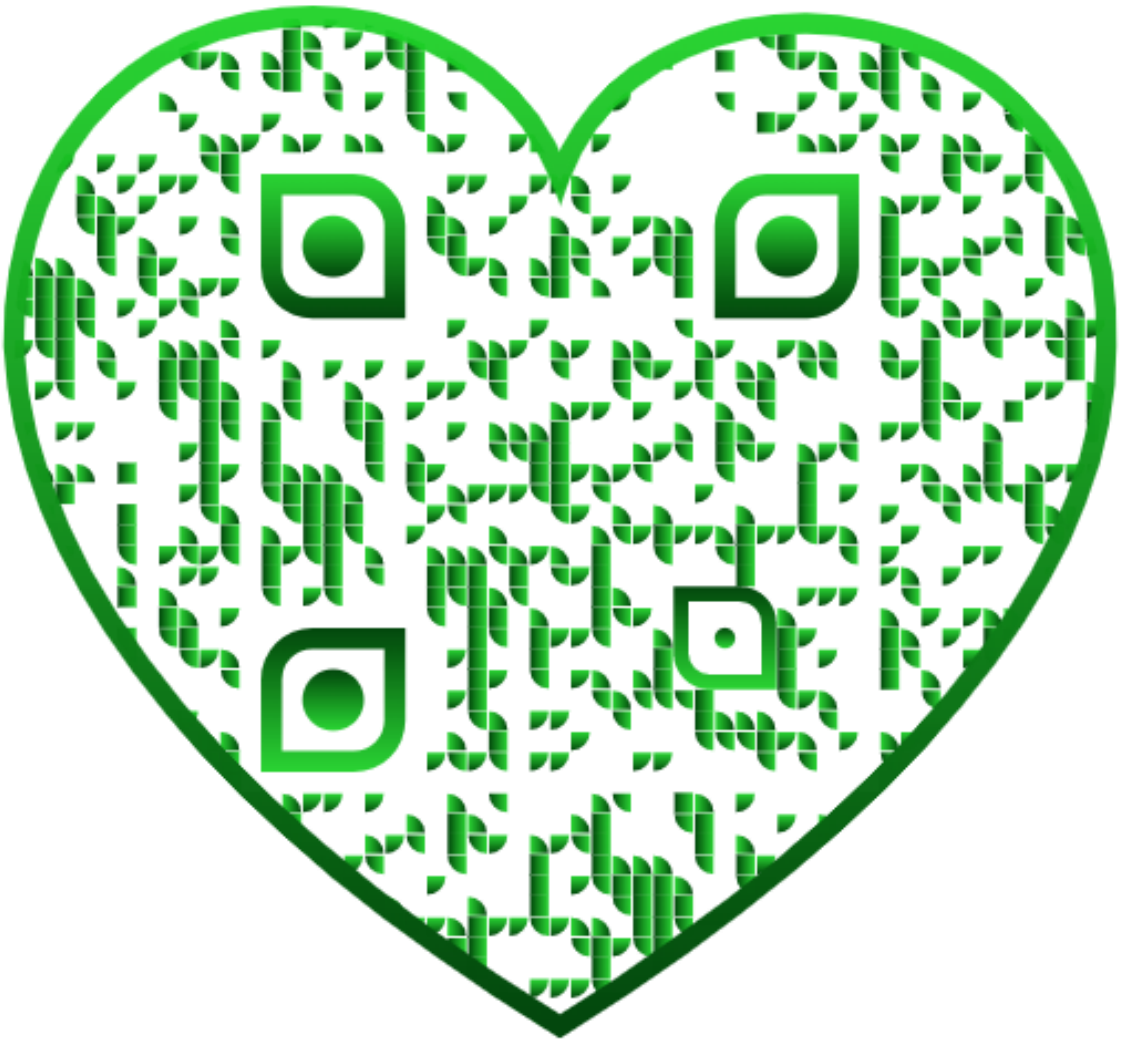
SECRET CHAMBER Revisited

The Quest for the Lost Knowledge of Ancient Egypt

ROBERT BAUVAL



SECRET CHAMBER
Revisited

The Quest for the Lost Knowledge of Ancient Egypt

ROBERT BAUVAL

Bear & Company
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INTRODUCTION

to the New Edition

I am the king of the Pyramids!

ZAHI HAWASS IN THE
NATIONAL GEOGRAPHIC CHANNEL'S *ZAHI HAWASS: KING OF THE PYRAMIDS,*
AIRED IN 2002

It's a form of madness he's got! And he's becoming more and more mad!

OMAR SHARIF ON ZAHI HAWASS, IN
NATIONAL GEOGRAPHIC CHANNEL'S
ZAHI HAWASS: KING OF THE PYRAMIDS, AIRED IN 2002

A STAR IS BORN

This book is a complete update and partial rewrite of *Secret Chamber: The Quest for the Hall of Records,* published in 1999 by Random House, Century. As the new title implies, it is a "revisit" of the history of the search in Egypt for a secret chamber hidden beneath the Great Sphinx or within the bowels of the Great Pyramid of Giza. Now, with fifteen years of hindsight, deeper research, and amazing developments, it reviews this story of stories that spans five millennia and three continents. Part one investigates the historical and archaeological evidence and examines the legends and traditions of a hidden secret chamber at Giza reputed to contain the "books" of the lost knowledge of pyramid builders or, as many believe, the "records" of a lost civilization. We will delve into ancient and not-so-ancient texts and examine the two great monuments as never before: that giant recumbent lion and colossal pyramid that fascinated, enchanted, and drove many to devote their lives to solve their mystery or seek the hidden chambers they may conceal. Part two investigates the many on-location searches at Giza, starting in the seventh century after the Arab conquerors and up to the present, and especially during the twenty-year reign of Zahi Hawass, the all-powerful keeper of the Giza Plateau. This time no stone is left unturned and no

punches are spared.

When I wrote the first version of *Secret Chamber* back in 1998 and 1999, that was twelve years before the Tahrir Square Revolution of January 25, 2011, and things in Egypt were very different at that time. President Hosni Mubarak was at the height of his power, and all his cronies were still in authority, running the country as if it was their own property. This was especially the case with Zahi Hawass, who was then the director of the Giza pyramids for the Supreme Council of Antiquities (SCA),[*1] and he controlled with an iron fist (manipulated is a better word) this superimportant archaeological and touristic site. Nothing could be done on the Giza Plateau without his permission, written or verbal. And although Hawass ruled supreme at Giza, his now well-known dictatorial aspect and despotism had not yet been revealed to the Western public. For back in those days Hawass was being branded as the Real Indiana Jones by two giants of American factual television, the FOX Broadcasting Company and the National Geographic Channel (NGC).[†2] They dubbed him a sort of archaeologist superhero valiantly "saving" ancient Egypt from an evil invasion of "new agers" and "theorists" such as—according to Hawass—Graham Hancock, John Anthony West, and me. In a blatant promotional documentary by the NGC made in 2002 and titled *Zahi Hawass: King of the Pyramids*, the narrator, Quint Boa, opens with these somber words: "For thousands of years the sands of Egypt have drawn soldiers, scholars and adventurers from around the world. Today this land of hidden treasures has produced a charismatic son, a guardian of ancient secrets and a rarely gifted archaeologist. His name is Zahi Hawass and he holds a unique job. . . . In his hands lie all of Egypt's monuments. This is his story."[*3]

Let us note in passing that in 2002 Hawass had just been appointed secretary-general of Egypt's SCA, and FOX TV and the NGC had taken a deep interest in Hawass's career and were determined to present him to the world as the pillar of modern scholarship, a man with a big heart and an unending love for archaeology and, above all, the protector and savior of Egypt's antiquities. At any rate, in this pilot documentary a cavalcade of experts and celebrities (a Swiss diplomat and Omar Sharif included) were brought in, extolling Hawass's virtues and his "enthusiasm, passion, and love" for archaeology. But then Boa lamented how the "alternative camp"

and “new agers” (mainly Hancock, West, and me) were “waging a war” against Hawass and, by extension, on Egyptian antiquities, and he praised Hawass for bravely defending Egypt against such a pseudointellectual and pseudoscientific onslaught.

> Like his friend and fellow Egyptian Omar Sharif, Dr. Zahi is now world famous. . . . Today Zahi Hawass is a powerful man. He is in charge of Egypt’s Supreme Council of Antiquities, and he is ultimately responsible for all of Egypt’s priceless archaeological treasures . . . as the protector of these ancient treasures, he has many threats to contend with: rampant tourism, pollution, environmental hazards, and urban sprawl . . . he finds sanctuary inside the Great Pyramid itself. . . . But back in the 1980s and ’90s trouble was brewing, for the Giza Plateau and for Zahi Hawass. A raft of hugely popular books and articles speculated on long-disputed questions: Who built the pyramids? Why? When? An almighty battle quickly developed between the so-called New Agers and a furious Dr. Zahi Hawass. . . . In short, it was a mess, and it was damaging for orthodox Egyptology. But Dr. Zahi was not to be distracted. . . . In his search for the truth and his battle with the New Agers, he was supported by his friend and fellow archaeologist Dr. Mark Lehner. Dr. Zahi’s defense for orthodox archaeology has been fueled by his passion and his imagination.

Fig. I.1. Zahi Hawass and Omar Sharif, ca. 2010.

Sharif, however, seems to have seen through this charade. Looking somewhat amused and bemused, the aging Hollywood heartthrob,

immortalized in such epic movies as *Lawrence of Arabia* (1962) and *Doctor Zhivago* (1965), commented, “Zahi has become an actor, a major star. He’s an actor! It’s not fiction completely. It’s a little bit of fiction in the sense that it’s all true what he speaks about, but he’s learnt how to make the story better. . . . It’s a form of madness he’s got, and he’s becoming more and more mad! He’s the mad professor he’s getting to be.”

CLOSING THE GREAT PYRAMID FOR “RENOVATION”

In April 1998 (four years before becoming secretary-general of the SCA) Hawass decided to close the Great Pyramid to the general public for what was officially described as “renovation work.” By that time Hawass had already become a celebrity in the world media.[*4]

It was about this time that FOX TV decided to move big time with Zahi Hawass. Back in 1996 Hawass had befriended Terry Garcia, then assistant secretary of commerce for oceans and atmosphere, U.S. Department of Commerce. Hawass was then director-general of antiquities for the Giza pyramids, Saqqara, and Bahariya.

From Hawass’s official website in 2011: “Terry is one of the greatest friends that I have ever had in my life. When I think about my closest friends, Terry is at the top of the list! I met Terry Garcia, Executive Vice President of the National Geographic Society, more than fifteen years ago.”[1]

Fig. I.2. Terry Garcia and Zahi Hawass from the Zahi Hawass website.

In 1999 Garcia joined the National Geographic Society (NGS) as executive vice president for mission programs and president of licensing for the NGS.

He also became responsible for the society's Explorersin-Residence and Emerging Explorers programs. Garcia's specialty was "branding" of "products" linked to the society. In January 2001 the newly created NGC, which is owned primarily by Rupert Murdoch's 21st Century Fox, was launched in the United States. In July 2001 Garcia appointed Hawass as explorer in residence in Egypt, a post that came with a yearly renewable "stipend" of eighty thousand to two hundred thousand dollars. A few months later President Mubarak appointed Hawass as secretary-general of the SCA. Hawass, at last, was in full control of all Egyptian antiquities. In short order, the newly created NGC prepared for a huge global event: a sort of archaeological Super Bowl live broadcast. With a fanfare worthy of a presidential campaign, on August 5, 2002, the NGC launched an ambitious promotional campaign for a live televised program of a type not seen since the 1986 *The Mystery of Al Capone's Vault!* Earmarked for September 16, 2002 (oddly, the Jewish Yom Kippur that year), *Secret Chamber Revealed* was to star Zahi Hawass and feature the "LIVE Opening of the Door" in the Great Pyramid of Giza. In the years that followed, the NGC went on a spree of big-bucks live shows of sensational archaeological "discoveries," which Hawass produced for them. Finally in 2005 Hawass signed a multi-milliondollar deal with the NGC and the Arts & Entertainment network for a world exhibition of the treasures of Tutankhamun, with a large chunk of the earnings apparently going into one of Suzanne Mubarak's charities. It all came to an abrupt end, however, with the January 25, 2011, Tahrir Square Revolution. In July 2011 Hawass was sacked, and he faced several lawsuits, which included charges of corruption and illegal dealings with the NGS. But Hawass used the remaining of his nine lives, appealed, and was acquitted of all charges. His troubles, however, were far from over. On October 27, 2013, a newly created Internet news site called Vocativ, which boasted high-tech "Deep Net" search facilities, published a story under the headline:

Tut Tut: Did Nat Geo Bribe Egypt's Famed Indiana Jones?

Exclusive: US prosecutors have opened a criminal investigation of the National Geographic Society

On December 10, 2013, crazed and convinced that it was I who alerted the U.S. Justice Department to his deals with the NGS, Hawass blurted to the

popular Arab newspaper *Al Masry Al Youm* that it was an "Egyptian-Belgian Jew called Robert Bauval who hired Germans to steal the Cartouche of Khufu in the Great Pyramid in order to prove that it was not the Egyptians but the Jews who built the pyramids." It was, of course, a total fabrication by Hawass, and it badly backfired on him by causing the proverbial heap of skeletons in the closet to tumble out.[*5]

Eleven days later, speaking at the Egyptian Journalist Syndicate on December 21, 2013, Hawass meekly retracted his slanderous accusations against me and stated, "I do not have any evidence that Bauval was involved in this crime" (Zahi Hawass, December 21, 2013 [recorded], and in an e-mail to Swiss journalist Luc Bürgin. See www.mysteries-magazin.com/index.php?op=news&func=news&id=5285.)

The Great Pyramid is the only surviving wonder of the ancient world and is a major United Nations Educational, Scientific, and Cultural Organization (UNESCO) World Heritage patrimony and thus is a legacy to all humankind. For nearly two decades, however, Hawass and his "mentors" have acted as if it was his own property. The alarm was sounded as early as 1993 by the ex-secretary-general of the SCA, Mohammad Ibrahim Bakr. His cries, however, fell on deaf ears.

Fig. I.3. Hawass: "Germans working for an Egyptian Jew living in Belgium, stole the Cartouche of Khufu in April [2013]."

Egyptologist Claims a "Mafia" Linked to Crimes at Pyramids

Ibrahim Bakr, the expert removed from his post as chief of Egypt's vast archaeological heritage three weeks ago, has accused an official "mafia" of controlling the Giza pyramids Plateau for the last 20 years. . . .[2]

Any old iron? Former EAO chief Ibrahim Bakr (left) and Zahi Hawass do not see eye to eye.
Besieged Pyramids' boss bites back against critics
Middle East Times staff

Fig. I.4. Mohammad Ibrahim Bakr and Zahi Hawass battling in the Egyptian press.

Egypt is now poised to enter a new era of freedom and democracy. It is imperative that the world be told this story so that it never gets repeated again, for the sake of the greatest legacy from the ancient world: the Pyramids and Sphinx of Giza. However, before I tell this tale of intrigue, corruption, and power, I would like to conclude this introduction with a few words of how the original *Secret Chamber* was written in 1998 and 1999 and

also set the context in which this *Revisited* edition was made in 2014.

During the course of 1999 I wrote *Secret Chamber* in a rented apartment in Alexandria, Egypt. For the end of the millennium Hawass had promised the world two major events: the "live opening of the door" and, simultaneously, the "live placing of a golden capstone" on the Great Pyramid.[*6] Other than my publishers, Random House, no one knew that I was investigating behind the scenes the "pyramid mafia" Bakr had reported to the *Times* in 1993, let alone that I intended to expose it in *Secret Chamber*. Much has happened since then. In early 2013 my literary agent, Bill Hamilton, obtained the long-awaited release of rights for *Secret Chamber* from Random House. In December I signed a new publishing deal with Inner Traditions of Vermont. As the scandal of the Cartouche of Khufu rumbled in the media, whistleblowers and investigators in Egypt began feeding me valuable information on the goings-on at Giza. A huge web of intrigue and big money rivaling any Dan Brown plot began to unravel before my eyes. I reshuffled the pieces of a huge puzzle, and the result is *Secret Chamber Revisited.* It was a huge eye-opener for me to write this book. I hope it will be the same for you when reading it.

Now on with the story . . .

PROLOGUE

SETTING THE RECORD STRAIGHT

There shall appear and shine the sign of the Son of Man in the Heaven. . . .

MATTHEW 24:30

Only an initiate may understand. . . .

EDGAR CAYCE ON THE GREAT PYRAMID OF GIZA, READING 5748-5

SECRET CHAMBERS AND "HALL OF RECORDS"

The hope of finding a secret chamber in the Giza Plateau, the home of the Great Pyramid and the Great Sphinx, has never been so high. As I write these words (late February 2014), Egyptians have gone to the ballot boxes and voted in favor of a new constitution. Soon presidential elections will take place, to be followed immediately by the formation of a parliament. A new Egypt is in the making, and hopefully along with it a new and more open-minded Ministry of Antiquities. For nearly three decades any real and significant progress in the quest for the secret chambers at Giza and the lost knowledge of the great pyramid builders of Egypt has been thwarted by the "king of the pyramids," the larger-than-life and loudmouthed ex-minister of antiquities, Zahi Hawass. In July 2011, however, Hawass was dethroned by his own people, and the coast is now clear for the search to begin again.

Fig. P.1. Angry protesters outside of the Supreme Council of Antiquities offices in July 2011, demanding the resignation of Hawass while he is escorted out by security officers.

Yet we need to backtrack into the origins and history of this quest in order

to fully understand the true mystery and magnitude of what may indeed be brought to light at Giza. For the story that I am about to tell is as strange as it is controversial. It is the story of an age-old mystery that has haunted the imaginations of seekers from generation to generation and that, in recent years, has split the scholarly establishment and caused academic furor and debate around the world. To some it is the stuff of dreams, figments of a ripe imagination, a myth at best, a delusion at worse. To others it is a real possibility, a near-certain historical reality, a tangible fact that will soon be confirmed by the turn of a spade or the drilling of an auger. For it is a very real possibility, indeed, that deep inside the oldest, the largest, the tallest, the most sacred monument on this planet, lies a heavily guarded secret. Inside the Great Pyramid of Giza, wrapped in some unearthly darkness and standing in hallowed stillness, could be a secret chamber or chambers, waiting, at any minute now to be opened after at least four if not many more millennia.

This chamber could be the supreme archaeological prize, the jackpot of Egyptology that may by far surpass the discovery of Tutankhamun’s intact tomb in 1922. But wait, there is more. The Giza Plateau, it very much seems, has finally decided to disclose all its secrets at once. For not far from the Great Pyramid, in a shallow enclave to the east broods the Great Sphinx. It, too, may mulishly be guarding the ultimate treasure trove under its belly: the legendary “Hall of Records” of a civilization long lost in the mists of time.

Fig. P.2. The Great Pyramid of Giza—the most sacred of monuments.

The location and possible entrances to such secret chambers in the Great Pyramid and under the Great Sphinx have been known since early 1993. Yet, as amazingly frustrating as it sounds, all attempts to confirm the existence of these possible secret chambers have been forcefully prevented by Zahi Hawass. Or have they really? Could clandestine attempts have been made away from the public eye and, as strange as it may be, from the eyes of the Egyptian authorities themselves? Is that at all possible? Is there a conspiracy afloat here, one that may implicate not just Hawass but other individuals and institutions?

When I first started to write this book back in 1998, my original premise was to write a historical account on the inside story of the expeditions and people involved in this drama. The last two decades have seen a huge confusion generated in the international media and on the Internet as to what has really been happening at Giza, but now I am prepared to divulge the result of my in-depth research and set the record straight. Yet be prepared that the truth, in some instances, will seem stranger than fiction. For the last thirty-five years I have been steeped in the mysteries of this place, and since 1992 I have been investigating in situ and behind-the-scenes activities and collected a mass of damning evidence that I will incorporate in the chapters of this book. Since both the judicial system and the profession of Egyptology as a whole chose to either remain silent or brush the truth under the carpet, I now feel it is my duty and responsibility, perhaps even my mission, to expose the full story to the public with objectivity, without bias, and, above all, with evidence to support my claims. But I must also confess that the more I pondered on how to structure this book, the more I became convinced that there was *something else,* something so subtle, so subliminal that it defies any form of rational explanation, yet is undeniably there. *Something,* of which I am convinced although I do not know yet how exactly to expose it, that is of immense relevance to us humans on this planet. *Something* to do with numbers, ratios, and with strange mathematical constants and astronomical coordinates. In short, *something* expressed not in ancient signs and symbols, that is, those hieroglyphs seen elsewhere in ancient Egyptian monuments, but rather in what can only be called, for lack of better words, a “universal language.” To understand this, to “see” it, to fathom its meaning, will require

a type of intellectual archaeology, a sort of initiation if you will, that I also propose to process you through. A gigantic historical puzzle needs to be pieced together, and I have set myself the daunting task to do this.

Fig. P.3. The Great Sphinx of Giza.

UNUSUAL SEEKERS

The lure of a secret chamber or Hall of Records at Giza has fired the imagination of many and has drawn into this history-long quest a horde of unusual seekers: sedate scientists to armchair speculators, eminent academic institutions to dubious psychic societies, reputable archaeologists to innocuous amateurs and Walter Mitty–type characters, and staunch skeptics to new-age gurus, all forming a bedazzling assortment of characters who sometimes have rubbed shoulders at Giza seeking what they perceive as the *truth.* As one tries to make an intelligent assessment of all these seekers and the strange goings-on at Giza, as an innocent bystander you will have to sift through a bewildering compilation of conflicting stories, “official” announcements, and the inevitable rumor mill of the Internet. Then there is, too, the eerie silence of the Egyptian authorities and the Egyptology community. All this, when coupled with some rather erratic behavior from

the main players, inevitably will cause many credulous souls, as well as the not so credulous, to hatch conspiracy theories involving foreign governments, the U.S. Central Intelligence Agency (CIA), powerful business moguls, and Egyptian government officials. And in some cases even me![1]

The result is that reality has been mixed with fiction, facts mixed with fantasy, and truth mixed with lies, blurring and distorting the veracity that has been (and still is) unfolding at Giza. But one thing is almost certain: on this dusty plateau of Giza is being played one of history's most exciting and most meaningful games: the quest, no less, for the spiritual and cultural origins of civilization and, who knows, perhaps even its destiny.

EVIDENCE

One of the principal objectives of *Secret Chamber,* but by no means the sole one, was to put into a concise and clear format the history of the events behind this quest. To this end I have taken every step to ensure that only documented evidence and reliable information are used. There has been close to two decades of collecting and collating data, some of it of very confidential nature, as a direct result of my deep involvement in this historical conundrum. The extraordinary story that unfolds, however, is both an ancient one as well as, paradoxically, a modern one, seeing that it spans from the beginning of the Pharaonic civilization all the way to the present, with, as we shall see, a grand finale (or new beginning, as the case may be) awaiting us, perhaps soon, very soon.

The telling of this story, as I already pointed out, is not by any means the sole objective of this book. There is another, far more profound goal within these pages. In the many years of being exposed to these amazing monuments (I lived for several years opposite the Great Pyramid) and the curious goings-on in the Giza Plateau, I have become convinced that there is something else at play here, something extremely powerful that lurks in the murky waters of prophecy and strange synchronicity. As much as I have disciplined myself to stay within the bounds of scientific investigation, I could not help sensing at times an invisible influence at work, a subtle and indefinable energy that gave this quest a momentum of its own. At the risk of sounding new-agey or too "metaphysical," I will, nonetheless, confess that I tend to regard the Giza Plateau, for lack of better words, as a sort of "magical device," a giant

complex talisman that somehow affects those who are sensitively prone to its invisible, immeasurable, yet very perceptible “energy.” Make of this what you will.

The quest for the Hall of Records and the “lost knowledge” of those unknown geniuses who designed the Giza complex is unlike any other. By its very nature it is a path charged with powerful archetypal and mythical forces, all working through strange omens and synchronicities. One constantly gets the feeling that some ancient blueprint has been reactivated and is rushing the main players headfirst toward an apotheosis at Giza. There often is a peculiar sense of urgency, as well as a sense of enchantment and magic that engulfs the players, as if at any moment something momentous will be revealed. In order to make proper sense of all this and, more importantly, in order to understand what could be hatching there, one must, as I have already pointed out, by necessity, undergo a type of intellectual initiation. Only then will the greater picture emerge. This book has also been designed to service this purpose. Part one will provide the reader with all the necessary background information. Legends, myths, and ancient texts will be explored; ancient traditions will be tracked across the ages. A picture will then begin to emerge of what the elusive Hall of Records might actually be and, more intriguingly, what it might contain. Part two will then take the reader, now fully equipped, to the Giza Plateau to follow, as it were, the recent expeditions, to understand the hidden motives and the secret agendas of the seekers, and to become aware of the great implications of the fabulous events that may perhaps soon be unleashed there.

A PYRAMID FOR THE SECOND COMING?

In 1998, in an unprecedented display of openness the Egyptian SCA, through its principal spokesman, Zahi Hawass, boldly announced that on the eve of the coming millennium, that is, on December 31, 1999, at the stroke of midnight, a military helicopter would carry a gold-plated pyramidal icon made of durable alloys and gently deposit it on the top of the Great Pyramid of Giza.[2]

Fig. P. 4. Artist impression of a golden capstone being lowered on the Great Pyramid. It never happened.

At approximately the same time—within the Great Pyramid itself—a small mechanized robot equipped with a video camera linked to TV networks around the world was to have proceeded to open the small trapdoor, that is, the Gantenbrink door, at the end of the southern shaft of the Queen's Chamber.[*7] These two events, for those who can see deeper into their meaning, are laden with symbolism of the highest magnitude. Other than the oddity of a fundamentally Muslim country staging what invariably amounts to some sort of ancient pagan ritual with the pyramid capping, playing with such powerful symbolism could have opened a Pandora's box that could have unbridled a wave of messianic fervor in the new-age movement worldwide. For many decades previous, various esoteric groups had installed themselves at Giza to cash in on the millennial celebrations planned for December 1999. All seemed to be sharing a common motive; namely, to bring about a reformation of the world order. And as strange as it may seem, some of these organizations, as we shall see later, perceived these events taking place at Giza as the prelude to the "Second Coming." One of the most active of these groups, and certainly the most successful in infiltrating itself at Giza, was the Association for Research and Enlightenment (ARE). Based in Norfolk, Virginia, this society is also known to its many thousands of members worldwide as the executive branch of the Edgar Cayce Foundation (ECF), which is located in Virginia Beach, Virginia.

Fig. P.5. The American seer and mystic, Edgar Cayce, 1877–1945.

In my previous book *Keeper of Genesis: A Quest for the Hidden Legacy of Mankind* (*Message of the Sphinx* in the United States; coauthored with Graham Hancock), I showed how the ARE from as early as 1973 had put into practice a daring plan to find the fabled Hall of Records at Giza, earmarked to be a dramatic premillennium event that would someday bring about a new world order of messianic proportion. It was their founder, the so-called Sleeping Prophet, Edgar Cayce (1877–1945), who had predicted back in 1932 that this alleged Hall of Records would be rediscovered by the year 2000.

The ARE, either directly or fronted by another group, had secured several official exploration licenses to probe the Giza plateau with radar and sonar equipment. The ARE's presence at Giza, especially knowing their principal mission there, was very controversial and unorthodox to say the least. For other than their obvious motives to vindicate the prophecies of Edgar Cayce by finding the Hall of Records and by doing so proving the "Atlantean" origins of Egypt, their ultimate motive was far more religious in nature and could be seen by the predominantly Muslim population of modern Egypt, especially the ever-growing Muslim Brotherhood and Salafist movements, as blasphemous, to say the very least. As author and researcher John Anthony West,[*8] a longtime friend of the ECF/ARE, points out:

Fig. P.6. John Anthony West (right) and Robert Bauval.

> Of those who predict an enlightened new age arising out of the demise of the old, the American psychic Edgar Cayce is the best known and the most specific. Cayce predicted that in 1998 or after a secret chamber between the paws of the Great Sphinx of Giza would be opened and would reveal the lost history of Atlantis. This event would be the harbinger for the Second Coming of Jesus, he said, and the signal that the new age would soon begin. Two independent scientific investigations have verified the possible existence of what appears to be a chamber between the paws of the Sphinx, but at present, Egyptian authorities have no plans to investigate further.[3]

The two "independent" scientific investigations that West is alluding to took place in 1991 and 1996. In both instances, the ARE was involved, financially and practically. One of the ARE's principal funders for these expeditions was Joseph Martin Schor, a Jewish businessman from New York. Schor[*9] was a self-declared Zionist with interests in Israel, and also the vice president of Forest Laboratories, Inc., a multi-million-dollar pharmaceutical and drug manufacturer. Schor was also a registered life member and funding member of the ECF/ARE and a staunch believer in the Cayce prophecies.[*10] The 1996 expedition, for example, was fully funded by Schor. And although the expedition was fronted by Florida State University, Schor maintained full financial and managerial control. As we shall see later, two other expeditions, also funded by Schor through his Schor Foundation, took place in 1997 and 1998.

Fig. P.7. Joseph Martin Schor in the foreground. The man behind him is Joseph Jahoda, his longtime friend. Both were life members of the ECF/ARE.

Related to the search for the Hall of Records and the beliefs in the Second Coming of Jesus are also other prophecies by Edgar Cayce, the most relevant to the millennial events being, oddly enough, the placing of a gilded capstone on top of the Great Pyramid of Giza:

> The apex (capstone), the crown or apex, was of metal; that was to be indestructible, being of copper, brass and gold with other alloys . . . it became very fitting that there should be the crowning or placing of this "symbol of the records" . . . by one who represents both the old and the new. (Reading 378-14)

Was all this Hollywood-style hype for the gilded capstone that was to be placed on top of the Great Pyramid an attempt to fulfill a prediction by religious fundamentalists and Cayce followers? Who could best fit this prophetic role of *one who represents both the old and the new* to do the honor of placing the symbol of the records? Hawass has a Ph.D. in Egyptology (allegedly helped by the ECF to get a Fulbright scholarship in 1978–1987). Hawass, who is in charge of the Giza Plateau and who is also a descendant of ancient Egypt, would seem to fit well into this role. As an undersecretary of state for the Giza monuments Hawass represented the *new*, but as the official keeper of the Giza monuments Hawass also represented the *old.* Could the millennial events planned for the Great Pyramid have been staged or, better still, manipulated in a way to bring about a *prophecy?* In other words, could Hawass's seeming self-appointment to oversee the millennial ceremony and

the placing of the gilded capstone have been “chosen” long before, perhaps as early as 1978, when, according to A. Robert Smith, the biographer of Edgar Cayce’s eldest son, Hugh Lynn Cayce (who masterminded the 1977 and 1998 Sphinx Project), “fixed” the Fulbright scholarship for Hawass to get a Ph.D. at an Ivy League university in the United States?

Hawass’s Ph.D.: Who Is Telling the Truth?

In 1988 a journalist and editor at the Edgar Cayce Foundation, A. Robert Smith, wrote a biography of Hugh Lynn Cayce (1907–1982), the son of the world-famous American “Sleeping Prophet,” Edgar Cayce (1877–1945). In this biography, which is titled *Hugh Lynn Cayce: About My Father’s Business,* Smith quotes Hugh Lynn Cayce (from tape recordings) as saying that he had “arranged” for the higher education of Zahi Hawass and also for that of Hawass’s colleague Mark Lehner. (Hawass and Lehner have been close friends since 1974 and collaborated on many projects and excavations at the Giza Plateau until 2011.) Regarding Mark Lehner in 1972, Hugh Lynn Cayce stated:

> He [Lehner] asked if I thought they’d take him at the [American] University in Cairo. He told me he had some good grades and some very bad grades, and he asked if I’d write him a letter of recommendation. I wrote to the Dean of Admissions who turned out to be somebody who had read the ARE books. He said he’d love to help Mark.[4]

The “somebody” was in fact Frank Blanning, the dean of students in charge of admissions at the American University in Cairo (AUC) in 1972. It may be relevant to know that the AUC started in Egypt as a Christian “evangelical” missionary body in the 1920s, and it is perhaps not surprising, therefore, that Blanning had read all the ARE books and was impressed by Hugh Lynn Cayce, whose father was seen as some sort of new-age Christian prophet in America and around the world. Hugh Lynn Cayce had been informed by his father in a “reading” that he was a reincarnation of a disciple of Jesus, the Apostle Andrew.[5] Another “Christian” fundamentalism connection is the fact that the founder of the Fulbright Scholarship, James William Fulbright (1905– 1995), a United States senator from Arkansas and a long-serving chairman of the Senate Foreign Relations Committee, was a member of the Disciples of Christ (also known as the “Christian Church”), of which Edgar Cayce was also a member. (A former president of the American University in Cairo was Raymond F. McLain [president 1954–1963], who “pastored

several Disciples of Christ churches in Ohio."[*11])

At any rate, the funders who put up the money for Mark Lehner to study at the AUC were ARE members Arch and Ann Ogden from Florida, who, in 1973 and 1974, donated $3,500 each year for Lehner's fees at the AUC and his own living and travel expenses. Hugh Lynn Cayce had told them, "It is very important, in my opinion right now for the ARE to have a man in Cairo" (Smith, chapter 19, p. 246). Lehner himself admitted this primary mission: "I went to Egypt to study at the American University in Cairo and to search for the Hall of Records that psychic Edgar Cayce had prophesied lay beneath the Sphinx" (Ancient Egyptian Research Association [AERA] website).[6]

Regarding Zahi Hawass's higher education from 1980 to 1987, Hugh Lynn Cayce stated: "I got him a scholarship at the University of Pennsylvania in Egyptology, to get his Ph.D. I got the scholarship through an ARE person who happened to be on the Fulbright Scholarship Board. He [Hawass] had aided Mark [Lehner] to work at the Sphinx, and I am very appreciative.[7]

The "ARE person" was again Frank Blanning, who had become head of the Fulbright Commission in Egypt. The deal was for Hawass to get a Ph.D. in the United States and then, when back in Egypt, "to advance within the [Egyptian] government to further his own career and open doors for Hugh Lynn [Cayce]'s project, [and] he could do it best on the wing of higher education at an American Ivy League college."[8]

Both Hawass and Lehner have always denied that Hugh Lynn Cayce had arranged for Hawass's scholarship with the Fulbright foundation. In 1998 Hawass wrote that

> the younger Mr. Cayce [Hugh Lynn Cayce] had absolutely nothing to do with my graduate studies at the University of Pennsylvania. . . . The Hugh Lynn Cayce I knew would exaggerate things. Robert Smith, author of the biography, [Hugh Lynn Cayce:] *About My Father's Business* sent me a fax apologizing for having written the reference therein to Lehner and myself without having contacted us regarding the accuracy of Hugh Lynn Cayce's statements. Despite his claim to Mr. Smith, there is no way Mr. Cayce could have had any role in obtaining for me a Fulbright scholarship to the University of Pennsylvania."[9]

Also, Mark Lehner stated:

> I gather from Mr. Smith's prologue that he wrote much of the book, including chapter 19, from taped interviews with [Hugh Lynn] Cayce. Smith never contacted either Hawass or me to verify or comment on those passages relating to us. Anyone who knew Hugh Lynn Cayce well would have to honestly agree that fact-checking is especially important in this case. . . . I introduced the younger Cayce (Hugh Lynn) to Zahi Hawass. I also introduced him to Frank Blanning, who was the Dean of Students [Admissions] at the American University in Cairo. . . . Later Frank became the head of the Cairo office of the Fulbright Council for Education and Cultural Exchange, in which capacity he met Zahi Hawass.[10]

Frank Blanning died in 1994, and Hugh Lynn Cayce passed away in 1982. And A. Robert Smith is retired and cannot be contacted. I have no doubt in my mind that Smith truthfully reported what Hugh Lynn Cayce had told him, which, in any case, was recorded on tape. Yet it cannot be up to Smith, or anyone else for that matter, to say whether what Hugh Lynn Cayce had himself reported was the truth. Unless hard evidence comes to light, it will remain the word of Hugh Lynn Cayce against that of Hawass. And I know whose I would much prefer to believe. In any case, in 2010 the Edgar Cayce Foundation confirmed that **"**Hugh Lynn helped Hawass get to the U.S. and get a Fulbright scholarship, creating a bond between the two men."[11]

Fig. P.8. Hugh Lynn Cayce at the Sphinx of Giza in 1978.

How Did Hawass Get His Ph.D.?

Zahi Hawass studied for his Ph.D. at the University of Pennsylvania from 1980 to 1987. He completed his Ph.D. dissertation in January 1987. His main tutor was David Silverman, a Jewish-American Egyptologist. Silverman was one of three "readers" of Hawass's dissertation. The other two were David O'Connor and William Kelly Simpson. In the acknowledgments of his dissertation Hawass gives "very special thanks to fellow students, Janice Kamrin, Heidi Rancin, and Stacie Olson, for their help preparing the manuscript with their suggestions, typing and editing." Hawass returned to Egypt in 1987 and soon was made general director of the Giza pyramids. In 2002 he was appointed secretary-general of the Supreme Council of Antiquities.

In January 2011 he was made minister of state for antiquities in the cabinet of Hosni Mubarak. During Hawass's tenure Silverman (and to a lesser extent O'Connor) was granted archaeological concessions in Egypt by Hawass. Silverman also collaborated on many projects with Hawass, and the two men even wrote a book together. Silverman served as the curator, advisor, and academic content creator for the exhibition *Tutankhamun and the Golden Age of the Pharaohs* in New York and other cities in the United States. He was also put in charge of the exhibition *Treasures of Tutankhamun* at Chicago's Field Museum. Janice Kamrin (one of the students at the University of Pennsylvania who had helped Hawass with his Ph.D. dissertation) also wrote books with Hawass and was appointed by Hawass as director of registrars at the Egyptian Antiquities Museum in Cairo. During his long tenure Hawass also helped several times (in 1978, 1991, 1996, and 1998) the ECF or their senior members search for the Hall of Records at the Giza Plateau. Two of the most prominent ECF life members were two American businessmen, Joseph Jahoda and Joseph Schor. Laura (Strumingher) Schor, the wife of Joseph Schor, was the national executive director of Hadassah, the largest women's Zionist organization in America.

In 1978 the ECF/ARE collaborated with Hawass and SRI International, America's second largest think tank and research facility, to have, in the words of Lehner, the official representative of the ECF/ ARE in Egypt, a "direct shot at finding the Hall of Records."

The operation had been masterminded by Hugh Lynn Cayce, who was also the president of the ECF/ARE at the time. In Hugh Lynn Cayce's biography, Smith reported this rather unorthodox connection with Hawass:

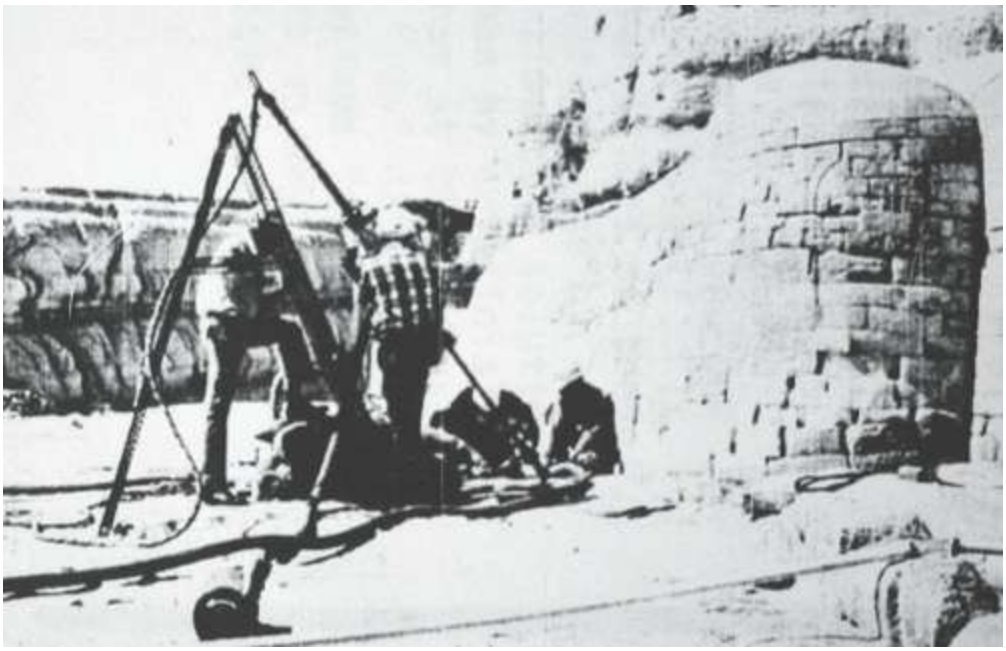


Fig. P.9. Drilling under the Sphinx. ECF-SRI International expedition, 1977–78.

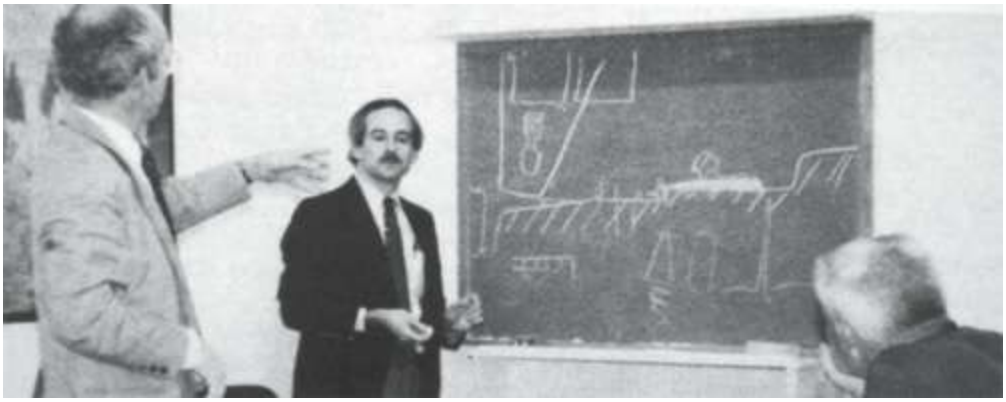


Fig. P.10. Mark Lehner (center) in 1978 at the ECF/ARE headquarters in Virginia Beach, showing where the Hall of Records may be located under the Sphinx.

When the funding ran out, SRI packed up and returned to the United States. Like the Cayce Petroleum Co., SRI and the (Cayce) Foundation had nothing but dry wells when they ran out of money. Discouraging as these inconclusive results were, Hugh Lynn had no sense of defeat. He would stay with the search as long as it took, building alliances with other groups and individuals. One of the latter was the Egyptian inspector at

Giza, (Zahi) Hawass, whom he had met through Lehner in 1975.

In 1980 Hawass accommodated the ARE by conducting an excavation in front of the sphinx temple. A core drilling through fifty feet of debris struck red granite instead of the natural limestone bedrock from which the sphinx had been carved. Since the granite had to have been imported, this discovery raised questions: Why it was placed there, and what more might be found if a dig were permitted? Such an operation would require approval at a higher government level. If Hawass was to advance within the government, to further his own career and open doors for Hugh Lynn's project, he could best do it on the wings of higher education at an American Ivy League college. His Patron (Hugh Lynn) cleared the way: "I got him a scholarship at the University of Pennsylvania in Egyptology to get his Ph.D. I got the scholarship through an ARE person who happened to be on the Fulbright scholarship board. He has aided Mark (Lehner) to work on the sphinx, and I am very appreciative.[12]

Fig. P.11.Zahi Hawass and Mark Lehner in 1977. The man on the left is the rayess (excavation leader), Mohammad Abdel Mawgud.

Just before his death in 1982, Hugh Lynn Cayce pronounced a long-term action plan for the quest of the Hall of Records at Giza in a rather cryptic tone, which was passed on to his successors:

I'm never giving up there. It is very important. If we get to the Old

> Kingdom there, it is going to make history look like . . . we are looking for the records. This is what the readings say, of the Pyramids themselves and the Sphinx. We are looking for the Atlantean records, which are buried there. We are looking for Hermes' records and his prophecy of his next reincarnation as Jesus. I think they are there, in front of the Sphinx. The Sphinx is guarding them. We are playing for all the marbles.[13]

Hawass, however, has always hotly denied that his liaison with the ECF and Hugh Lynn Cayce was anything other than a casual friendship and stated that in no way had the latter participated in getting Hawass an Ivy League education in the United States.[14] Indeed, when John Anthony West told the Edgar Cayce–related investors of the 1991–1993 expedition at Giza how Hawass's education in the United States had been sponsored by Hugh Lynn Cayce and others, Hawass threatened to contact his lawyers should West not immediately retract his statement.[15]

In a letter, Hawass wrote, "As to the statements contained in Mr. West's letter to his investors, let me make emphatically clear that I have never had any connections with the Edgar Cayce Foundation. It has not sponsored me, nor financed my post-graduate studies at the University of Pennsylvania. The record is clear that I was able to attend the University of Pennsylvania as a Fulbright Fellow and Scholar, not through any aid, effort, or help to me, or through any connection with the Cayce Foundation."[16]

Today the post of "director" for the ARE is held by John Van Auken, a longtime member of the ECF and also a close friend of Hawass.[*12] He is the author of several publications for the A.R.E. Press, including six books on the Cayce prophecies and teachings, and, not surprisingly, is a keen Cayce enthusiast. For years he has been advocating a Second Coming scenario based on the Cayce prediction and the prophecies in the Bible. In the *San Diego Union Tribune* of January 13, 1995, for example, Van Auken was quoted as saying, "I believe the changes prophesied by the Bible are very close upon us. . . . In the next three years, by 1998, I think we will see the beginning of the next major Earth changes. A seven year purging and cleansing of the Earth, most likely will be completed by 2002, marking the end of the Tribulations and the beginning of Jesus's 1000-year reign."[17]

Van Auken is the author of several ARE publications, including six books

on the Cayce prophecies and teachings. One of his books is *The End Times: Prophecies of Coming Changes,* in which the Second Coming is promoted in connection with the finding of the Hall of Records.[18] Oddly, there is another Edgar Cayce prophecy that seems to relate to the ceremony of the placing of the "symbol of records," that is, the capstone on the Great Pyramid, for in one of his readings Cayce described the celebrations that would take place during this ceremony: "Hence there has arisen from this ceremony many of those things that may be seen in the present: as the call to prayer [Muslim?], the church bells in the present [Christian?], the sounding and the trumpets [Jewish?], the sounding as of ringing in the New Year [millennium?]; the old record in Giza is to . . . 1998 from the death of the Son Of Man [Jesus?]." (Reading 378-14)

In many interviews prior to the millennial event Hawass had described his version of the celebrations. Speaking to a German-Austrian TV crew in February 1999, for example, Hawass stated, "When the golden capstone will be lowered by the helicopter, the people from all over the world will cheer and dance like in the old days."[*13] Also in an interview published by the *Irish Times* on April 18, 1999, it was explained:

> The idea for the (millennium) celebration came from Pharaonic reliefs at Abu Sir, site of yet more pyramids (albeit ruined ones) about 15 km south of Giza. There Hawass, the ebullient archaeologist in charge of the Giza plateau, discovered a scene depicting workers dragging a capstone with the hieroglyphic word for "white gold" written underneath. He also found a relief showing women dancing . . . explained Hawass: "my interpretation is that when the king finished building the pyramid they put a capstone on top and after the people sang and danced because the nation's project was finished. This is what we are doing at the millennium."

In the Cayce lore the actual finding of the "records" are said to be somehow associated with Jesus Christ and his supposed connection with the Great Pyramid. For example, in a reading given in 1932, when asked about the "records of the Christ," Edgar Cayce replied, "Those records that are yet to be found . . . of the Christ, of the tomb, in those of the tomb, or those yet to be uncovered in the Pyramid" (Reading 5749-2).

These records furthermore, according to Cayce, were programmed to be found from 1998 onward.[19] At this point I'd like to state that I am not one who believes in readings, channeling, prophesies, and such things. As the saying goes, I have an open mind but am not willing to have my brain drop out. Having said this, I have been keenly interested in the Cayce readings mainly because those individuals that I will be investigating in part two do or did fervently believe in them and went as far as actually getting special permits with the assistance of Hawass to prove their "truth." I confess, too, that I have been—and still am—intrigued (I was going to say "stunned") by the strange fluke that my scientific astronomical analysis of the Giza monuments produced a date of 10,500 BCE,[20] which coincides with the readings of Edgar Cayce that state that it was in 10,500 BCE that the "records" were hidden at Giza, probably under the Sphinx or inside the Great Pyramid. My astronomical analysis furthermore linked the 10,500 BCE date to a possible "chamber" under the Sphinx, almost precisely where Cayce in his readings said they may be found. I see it as a fluke, albeit an intriguing one but nonetheless a fluke. Make of this, however, what you will.

At any rate, as we shall see later, the figure of Christ is often associated in new age traditions with that of Osiris, ancient Egypt's messianic-like deity. It is a fortuitous coincidence that in 1998 Hawass announced the discovery of the "Tomb of Osiris" at Giza, and in that same year made the announcement that the chamber inside the Great Pyramid would be opened.[21] Coincidence or are we seeing prophecies in the making? Or, perhaps, the making of prophecies? But if so, to what end? In what way could the "fulfillment" of these strange prophecies possibly serve modern Egypt?

There occurred a very odd event in 1998, of all places in the heart of Paris, that may perhaps shed some light on this conundrum. Let us look at this more closely . . .

EYE OF VIGILANCE

On October 3, 1998, and conspicuously right on time with the Cayce predictions for that year, a press conference was organized in Cairo for Minister of Culture Farouk Hosni, Zahi Hawass, and the French composer Jean Michel Jarre. The latter had been an international household name since

the 1970s due to the enormous success of his electronic high-tech music albums *Oxygene* and *Equinoxe.* Jarre was also an ambassador for UNESCO and has, since the 1980s, been organizing extravaganzas of laser lights and music for historical events. One of these was for the bicentennial of the French Revolution in 1989, where more than two million spectators gathered in the Champs-Élysées in Paris, from the Place de la Concorde all the way to the new "Paris 2000" Place de la Defénse. This show, which was televised around the world, featured a pyramid structure erected in front of the Grande Arche de la Fraternity (the Arch of the Brotherhood). From the high-tech pyramid, laser images were projected on the high-rise buildings nearby, including at one stage the so-called eye of vigilance, a symbol commonly used by Freemasons.[*14]

At any rate, during the press conference the Egyptian minister of culture stated that an opera composed by Jarre, titled *The Twelve Dreams of the Sun,* would coincide with the unveiling of the golden capstone for the Great Pyramid. Jarre himself declared that "since the pyramids are linked to the sun," he had decided to stage a "modern, multimedia opera that will last twelve hours and accompany the sun from the second millennium to the third millennium in the tradition of Ra, the pharaonic sun god." Farouk Hosni then explained that this event was modeled on another similar event that took place in Paris in May 1998, when a gilded capstone was placed on the top of the Egyptian obelisk of the Place de la Concorde.[†15] This obelisk had originally stood as one of a pair outside the Temple of Luxor in Upper Egypt. In 1827 it was commissioned by Louis XVIII to be brought to France. It was not until 1836 that the obelisk was finally erected at the Place de la Concorde by Louis-Phillip II. Interestingly, both monarchs were prominent members of the Grand Orient, the body that regulates Freemasonry in France.[22]

Mubarak at a Bizarre "Zionist" Ceremony . . . or Not?

On May 14, 1998, Israel celebrated the Fiftieth Jubilee of its creation. Celebrations took place in Tel Aviv, Jerusalem, and many other places in the world. One particular ceremony in Paris on that same day, but apparently not connected to the Israeli Jubilee, deserves a closer scrutiny. In early May 1998, President Hosni Mubarak, Egypt's minister of culture Farouk Hosni, and the Egyptian ambassador in Paris, as well as some representatives of the SCA, convened in Paris by invitation of French president Jacques Chirac. On May 14, a ceremony took place at the Place de la Concorde at the foot of the

Egyptian obelisk. It was then that a golden capstone was unveiled. The removal of this obelisk from Egypt was negotiated on behalf of France in the early 1800s by Salvatore Zola, the French consul in Alexandria, with the Khedive (Viceroy) Mohamad Ali. It had been chosen by Jean-Francois Champollion for its quality and importance.

Fig. P. 12. The gold plaque at the Paris obelisk commemorating the visit of President Hosni Mubarak on May 14, 1998.

The obelisk was raised in 1836 at the Place de la Concorde with two hundred thousand people attending the event. Many of the key players involved in this affair were senior Freemasons. Now, on May 14, 1998, in Paris, in addition to this date, which clearly was a hugely important day for Zionists around the world, there was also another most intriguing connection with an event that was at the very root of world Jewish Zionism. In 1890 Alfred Dreyfus, an officer in the French Army, was wrongfully accused of spying for the Germans. The whole Dreyfus Affair, as it became known, reeked of anti-Semitism, and generated a huge international scandal. The author Emile Zola wrote an article famously known as “J’accuse,” in the popular newspaper *L’Aurore,* edited by Georges Clemenceau*,* in which Zola accused the French government of anti-Semitism.

The German-Jewish journalist Theodore Herzl was sent to cover the story. So disgusted was Herzl by the blatant anti-Semitism that he saw in France that upon his return to Germany he founded the World Zionist Organization, which would eventually lead in 1948 to the creation of Israel under a Zionist government. There is a most curious "link" that connects the Dreyfus Affair, Emile Zola, Zionism, and Israel with the event that took place in Paris on May 14, 1998: the donor of the golden capstone was the Jewish multimillionaire Pierre Berge,[*16] a smaller French version of Rupert Murdoch, who is famously known for being the cofounder of the Yves Saint Laurent fashion empire (and also the lover of Yves Saint Laurent), as well as major shareholder of *Le Monde,* France's most popular newspaper. More to the point, Berge had recently bought the villa of Emile Zola at Medan, which he intended to convert into a museum dedicated to the Dreyfus Affair! Let us also note that it was during this ceremony in May 1998 that Farouk Hosni announced that the placing of a golden capstone on the Great Pyramid of Giza would take place on December 31, 1999, to commemorate the millennium. This event, although much publicized in the international media, was nevertheless canceled at the last minute amid accusations of a Masonic-Zionist plot (see appendix 1).

As an aside, let us note that other Egyptian obelisks were also erected in New York's Central Park and London's Victoria Embankment in the 1870s and that these events, too, were under the auspices of the Masonic lodges.[23] All these obelisks that stand in the great cities of the Western world are thus symbols to Freemasonry's alleged roots in ancient Egypt.[†17] The symbol is not the whole obelisk but the golden pyramidion or capstone. In Masonic lore such a symbol represents the so-called supreme being, under whom all religious systems can unite.

Fig. P.13. The Masonic supreme being (left); logo of the U.S. Defense Advanced Research Projects Agency (DARPA), an agency of the Department of Defense (right).

Rumors

In 1998 rumors circulated the Internet and various esoteric magazines that the ex-president of the United States, George H. W. Bush, was somehow involved in the millennial activities that were planned for Giza.[24] It seems that as early as 1985 the Millennium Society of America,[*18] a body that promoted projects and activities for the year 2000, announced that Bush was "committed to ushering in the next millennium at the Great Pyramid of Cheops at Giza."[25]

Not surprisingly, conspiracy theorists began to see links with this curious announcement and an ultraelitist fraternity to which Bush and McNally belonged. This fraternity, which goes under the name of Skull and Bones, is based at Yale University. Bush's link with Skull and Bones goes back to his father, Prescott Bush, who was initiated into the fraternity in 1917. George H. W. Bush himself was initiated in 1948. The name Skull and Bones, for those familiar with esoteric symbolism, conjures the Order of the Freemasons (as well as the Knights Templar), who employ the same insignia in their higher initiation rituals for the Master Mason degree.[*19] Several high CIA officials, including George H. W. Bush, have been associated with the Skull and Bones,[26] and it has long been known that at least fourteen U.S. presidents were Freemasons and that most of the signatories of the Declaration of Independence in 1776 also belonged to the Masonic Order.[†20]

It is well known that Freemasons, especially those in the United States, aspire to a "new world order," symbolized by a glowing capstone on top of a pyramid, as seen, for example, on the back side of the Great Seal of the United States, both sides of which appear on the one-dollar bill.[*21]

THE GREAT PYRAMID AND THE MILLENNIUM

A Weird "Ivy League" Prank or Something More Sinister?

Since 1979 Edward McNally, a top U.S. lawyer involved with the White House and who held top-notch posts such as attorney general for the U.S. government, planned a megacelebration for VIPs at the Great Pyramid of Giza for December 31, 1999, to usher in the new millennium. The guest of honor was to be President George H. W. Bush. Apparently the plan for this superparty was hatched when McNally was a student at Yale University in 1979, and a member of the elitist secret society, the Skull and Bones. It is well known that President G. H. W. Bush was a member of the Skull and Bones and knew McNally very well.

It is also well known that President Bush often spoke of a "New World Order" (NWO). It is also well known that the penultimate symbol for the NWO is grafted on the so-called Grand Seal of the United States (seen on the one-dollar bill), showing a truncated pyramid with a glowing capstone in which is the "eye of providence." This symbolism is

also seen on the Yale University elitist fraternity Delta-Kappa-Epsilon (DKE) logo when it is turned upside down. The symbol also appeared (but was then removed!) on the DARPA (CIA's Information Awareness Office) logo. (President Bush had also been director of the CIA.)

The apotheosis of the Millennium Party at Giza was going to be the placing by military helicopter of a golden capstone on the "truncated" Great Pyramid and at the same time project the "eye of Horus" on the face of the monument. Although the celebrations did go ahead as planned, the placing of the capstone was canceled at the last minute due to the violent opposition of the Egyptian media, which accused the director-general of the Giza Pyramids, Zahi Hawass, and the minister of culture, Farouk Hosni, of masterminding a "Masonic Ritual."

I am not one who advocates conspiracy theories out of the blue. But I have to admit that in this strange story when all the dots are joined, as it were, it certainly does look like there is an element of truth in the reaction of the Egyptian press. Unless, of course, the dots are all there by sheer coincidence.

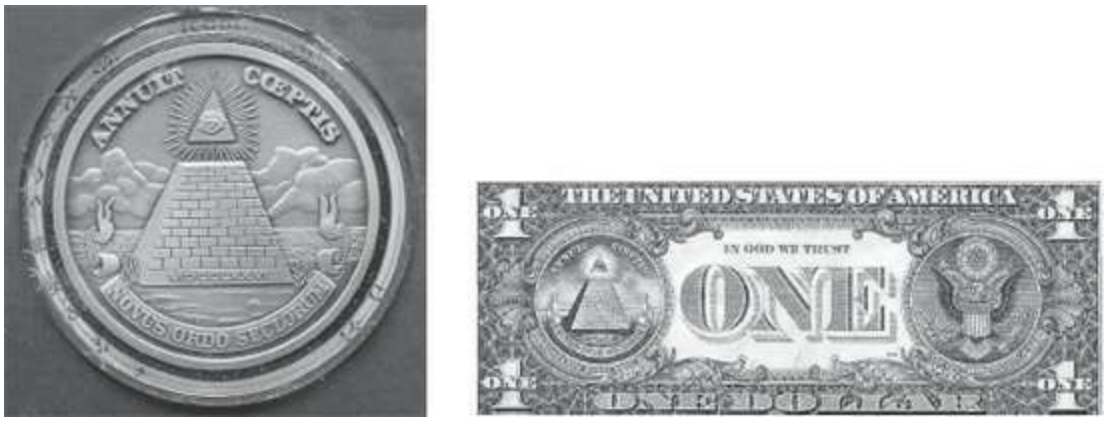


Fig. P.14. The Great Seal of the United States on the U.S. one-dollar bill.

Was all this millennium saga at Giza some sort of weird game of symbols? What for? By whom? Was it a new world order "message?" To whom? . . .

How exactly this design came to be adopted for the reverse of the Great Seal is still a matter hotly debated. It should come as no surprise that it has strong Masonic undertones, in view of the large number of Freemasons involved in the formation of the United States in 1776. The Great Seal's design committee first met in 1776 and was headed by Benjamin Franklin, a

prominent Freemason of Philadelphia and a member of the famous Nine Sisters Lodge in Paris. It probably was Franklin who introduced the eye in the triangle into the Great Seal. The truncated thirteen-tier pyramid was first proposed in early 1782 by William Barton and was approved by Congress in June of that same year, along with the final design of the Great Seal proposed by Charles Thompson. The idea of the truncated pyramid probably came from an earlier motif printed on the U.S. fifty-dollar bill of 1778, designed by Francis Hopkinson. Opponents of the Masonic influence on this design argued that the various committees and the Masons took their ideas from "parallel sources."

Although opinions vary as to the meaning of the glowing pyramid-and-eye symbol in Freemasonry, there can be little doubt that it mainly represents the idea of God or, more precisely, the Masonic "Supreme Being." Here is at least one view, expressed by Kirk Nelson, a prominent Cayce author, in a book published by the Association for Research and Enlightenment Press, titled *The Second Coming 1998: Edgar Cayce's Earth-Change Prophecies:*

> On the back of every US dollar bill is a pyramid with an eye in the middle of it. The "eye in the pyramid" symbolizes the pineal or third eye of the body in beautiful mystical fashion. The eye also represents the seven stones above the empty sarcophagus (of the Great Pyramid), making one of the United States' most common symbols a very esoteric one.[28]

On the back of the Great Seal, however, is also found another powerful esoteric symbol. Peter Tompkins, author of *Secrets of the Great Pyramid*, explains:

> The Reverse of the Seal of the United States of America . . . according to M. P. Hall that not only were many of the founders of the U.S. government Masons, but they received aid from a secret and august body existing in Europe, which helped them to establish the United States for "a peculiar and particular purpose known only to the initiated few." "The Great Seal," says Hall, "was the signature of the exalted body, and the unfinished pyramid on its reverse side is a trestleboard setting forth symbolically the task to the accomplishment of which the U.S.

> Government was dedicated from the day of its inception." The eagle was apparently intended to represent a phoenix,[*22] or symbol of immortality of the human soul. Great currency has been given to the pyramid and phoenix symbols by placing them upon a one dollar bill.[29]

The phoenix symbol was also associated with the Egyptian sun god Ra as well as Osiris. Curiously, it also was associated with the gilded capstones placed on top of monumental pyramids.[30] In Christianity, the phoenix is often used to denote Jesus and his return, or the Second Coming,[†23] and in Masonic lore the phoenix is the insignia of the 18th degree,[*24] one of Freemasonry's most important titles.[31]

Joseph Robert Jochmans, author of *Time-Capsule: The Search for the Lost Hall of Records in Ancient Egypt,* pointed out that in Masonic tradition "the Freemasons predict that some day a man will locate a buried vault that he will be 'an initiate after the order of Enoch.'"[32] The prophet Enoch and the Great Pyramid of Giza were the subject of a very controversial book by James Hurtak in 1977.[33] Hurtak was involved in several expeditions at Giza in the past and more recently in the 1996– 1997 expedition with Joseph Schor in collaboration with Florida State University but fully funded by Schor. Hurtak is the founder of the Academy for Future Science in Los Gatos, California, which, among other things, promotes the existence of UFOs and the imminent fulfillment of the biblical prophecies in the book of Revelation. Hurtak has also been linked with Mark Lehner, one-time official representative of the ECF in Cairo during the 1970s and 1980s.[†25]

It is not clear if there are any direct connections between Freemasonry in the United States and the ECF and the ARE. If any exist, then they must be at individual member level. Nonetheless, some indirect links are worth noting. For example, it appears that the first ECF/ ARE headquarters at Virginia Beach was originally purchased from the Shriners, a Masonic group operating in the United States that claims links to Egypt and to Giza in particular.[34] In Masonic lore the Great Pyramid of Giza is often regarded as a temple in which specially selected men were initiated into the Masonic mysteries. For example, in a speech delivered by a British Freemason, Bertram A. Tomes, at the Masonic Temple in Swansea in 1922, Tomes speaks of "the Pyramid of Ghizeh: The Masonic Temple of Ancient Egypt"

and identifies the King's Chamber as "the chamber of Osiris, the raised Master," who vanquished death through the ancient Egyptian system of initiation.[35] Edgar Cayce makes a quasi-similar deduction for Jesus, the "raised Master" of Christianity. Author Richard H. Drummond, in the "Edgar Cayce guidebook," *A Life of Jesus the Christ: From Cosmic Origins to the Second Coming*, wrote,

> The initiation of Jesus in Egypt is said to have involved a literal passage through the chamber in the Pyramid, evidently the Great Pyramid on the Giza Plateau. . . . A number of the Cayce [representatives] refer to Jesus as the "Great Initiate," who took "those last of the Brotherhood degrees with John, the forerunner of Him, at that place, that is the Great Pyramid of Giza."[36] Indeed, so close is Cayce's terminology to that of the Masonic rituals that Drummond felt the need to add, "These references to initiation and brotherhood degrees may be distasteful to some readers, given the centuries-long tensions between some of the Christian churches and various non-ecclesiastical religious orders such as the Masonic and the Rosicrucian."[37]

A reading given by Edgar Cayce in the 1930s is even far more specific about the Masonic worldview for the coming new age.

> A great number of individuals formulated into groups who have declared specific or definite policies will be questioned as to purpose and as to the ideal. Some of these groups will be drawn into coalition with questionable groups. Hence this is not, in the immediate, the time for the joining definitely with any individual group's activity other than that which stands alone on Christ's principles. For, with those changes that will be wrought, Americanism with the universal thought that is expressed and manifest in the Brotherhood of man into group thought, as expressed by the Masonic Order, will be the eventual rule in the settlement of affairs in the world. Not that the world is to become a Masonic Order, but the principles that are embraced in same will be the basis upon which the new order of peace is to be established. (Reading 1152-11)

Another esoteric society, the Rosicrucians was not only allowed in Egypt by Zahi Hawass (Egyptian authorities abhor such "secret" or esoteric societies, with Freemasonry being officially blacklisted and banned) but was often given privileged access to the Great Pyramid. I am also aware that Freemasons from England were given special access to the Great Pyramid by Zahi Hawass through one of the local agents, Quest Travel.[*26]

The "Egyptianized" symbolism and rituals in Freemasonry are well known. But much less known, however, is the deep involvement that the modern Egyptian monarchy and state leaders once enjoyed with the Freemasons. We shall also see later, in chapter 7, how the founders of modern Egypt were part of the Masonic fraternity and how several of the Khedives, including Khedives Tewfik Pasha and Ismail Pasha, were initiated into the British and French Masonic Orders. We shall also see how, under the British, Egypt (from 1882 to 1956) was ruled by high commissioners and Egyptian monarchs who were initiated into the Brotherhood through the United Grand Lodge of England, the Grand Orient of France, and the specially formed Masonic order known as the United Grand Lodge of Egypt and the Sudan. Are these historical events connected in some way? Was there an attempt to hijack the millennial events at Giza by an obscure cabal somehow linked to Freemasonry? The local Egyptian press certainly thought so (see appendix 1).

A NEW WAY OF THINKING

In one of his many trance sessions, Edgar Cayce was once asked to explain the meaning and purpose of the Great Pyramid. His cryptic reply was that "only an initiate may understand." *Secret Chamber Revisited*, therefore, will "initiate" the reader so that he or she can understand, or to put it differently, this book is so designed to provide the reader with all the scientific as well as the esoteric knowledge required for this task. In the ancient Egyptian initiatory tradition the neophyte who successfully underwent the process of acquiring such knowledge was said to be "equipped." My intention, therefore, is to equip the reader to appreciate that the Great Pyramid is not only a tomb or temple in the conventional sense but also a "metaphysical machine," for lack of better words, designed to service powerful rituals of initiation. And even though it is much damaged and somewhat incomplete after millennia of weathering and vandalism, it can still produce the potent

sub liminal effect on the human psyche that it was surely intended to do. In Hermetic and alchemical tradition such an instrument is known as a Hermetic device. And the Great Pyramid of Giza is without a doubt the most powerful of such Hermetic devices. I truly believe that the Great Pyramid has the innate energy to cause a powerful transcendental shift of thinking on a massive, even global scale, provided that the right buttons are pushed at the right time. The world, I believe, is heading toward a radical reformation or paradigm shift, and the Great Pyramid is somehow an instrument, perhaps *the* instrument to bring this about. The excessive, almost abusive rationalistic thinking of the last few centuries is about to give way to a new and much-needed spiritual and intuitive thinking that best befits our human condition. As Joseph Ritman, founder of the Bibliotheca Philosophica Hermetica in Amsterdam, so well put it, “It is the application of that life goal, which in ancient Egypt was called ‘thinking with the heart and feeling with the mind.’”

The question is no longer whether such an intellectual shift will take place but whether we, as individuals or groups, will choose to promote or oppose this shift . . . or as is bound to be the case with some, exploit it for personal gains. I had a strong feeling during my many years of exposure to the Great Pyramid and the Giza Plateau that as a whole they have been designed for precisely such a lofty purpose. I have a strong feeling, too, that the time has come for such an event. The question is no longer whether such a paradigm shift will take place at Giza, but when. We are now about to take a journey together back through a secret history and track down a secret tradition that has survived against all odds to carry its message across time . . . to us.

But before we undertake such a journey, let us briefly go to Giza. For it is there that our story must begin . . .

PART ONE

The Tradition

1

ROBOT, RADAR, AND DRILLS

In December 1999 a robot will climb up the shafts of the Pyramid . . . and this will be Egypt's gift to the millennium.

ZAHI HAWASS, M-NET TV INTERVIEW,
NOVEMBER 1998

SENTINEL OF THE MYSTERIES

There is nothing more awesome or more provocative than the sight of the Giza necropolis, the home of the three pyramids and the Great Sphinx. Giza, few will deny, personifies the mysteries of our remote past and also symbolizes that universal yearning and age-old expectation that one day a great discovery will be made, one that will totally alter our perception of who we really are and where we have come from.

The Giza necropolis is an elevated rocky plateau situated approximately ten kilometers west of modern Cairo. To get there will take you half an hour by bus or car from central Cairo. The necropolis is best approached from the east through the village of Nazlat El Samman. Flanked by busy coffee bars, souvenir shops, and restaurants, the main street of Nazlat is a bustling array of donkeys, camels, horses, street vendors, and the proverbial hawkers. Upon reaching the extremity of this street, the humdrum of modern Egypt suddenly switches itself off as you are confronted with an alien landscape and the gaze of the venerable sentinel of the ancient mysteries, the human-headed lion-bodied statue universally known as the Sphinx.

Fig. 1.1. The Giza necropolis, also known as the Giza Plateau. View looking west.

The Sphinx has been deliberately made to face due east, the place of the rising sun at the equinoxes. Hoary and laden with age, weather beaten by the elements and scarred by vandals and thieves, the Sphinx testifies to the passing of three great civilizations: Pharaonic, Greek, and Roman. It may well see our civilization through, as well. Carved as a monolith from the living rock, the Sphinx is sixty-five feet tall and forty-five feet wide. From its rump to its front paws you could easily string together four full-sized tennis courts. It sits, with front paws outstretched, in a U-shaped pit. On the walls of the pit today can be seen the deep, vertical erosion fissures that bear witness to a prehistoric time when heavy rainfalls may well have scarred the exposed limestone.

In 1991 Boston University geologist Robert Schoch and Egyptologist John Anthony West created a huge controversy over the age of the Sphinx.

Fig. 1.2. The Great Sphinx of Giza.

Fig. 1.3. Graham Hancock, Robert Bauval, John Anthony West, and Robert Schoch in 2004.

They pointed out that the vertical erosion fissures attached a date of more than eight thousand years to the statue.[1] In 1996 Graham Hancock and I showed, with the use of precessional astronomy, that the Sphinx must be linked to the date of 10,500 BCE, and I further refined this thesis in 2006 in my book *Keeper of Genesis.*[2] To the Sphinx's right, or south, lies the Valley Temple, a large rectangular structure constructed with massive square columns and beams. The peripheral load-bearing walls of this temple are fashioned with immense blocks, some weighing more than a hundred family-size cars. The roof has long disappeared, the stones probably used for modern construction work in Cairo. The Valley Temple is totally free of any inscriptions, making it very difficult to know its function or its age. A few wide gullies are still embedded in the upper walls, again suggesting that this temple was built at a time when heavy rainfalls were experienced. Immediately in front of the Sphinx is yet another temple, this one appearing more antiquated than the Valley Temple. Dubbed the Sphinx Temple by Egyptologists, no one is sure of the purpose it served or when it was built. Its twenty-four columns within the central courtyard and the fact that its east-west axis is aligned with the Sphinx suggest an astronomical function related to the equinox sunrise and sunset. South of the Sphinx and running west up the natural escarpment, is the causeway that leads to the main pyramid plateau. Today only part of the pavement remains.

MANSIONS OF ETERNITY

At the western extremity of the causeway is the Second Pyramid of Giza. Allegedly built by the Pharaoh Khafre ca. 2500 BCE, this pyramid is 447 feet tall and is the only one at Giza that still retains part of the original casing stone on its apex. To its left, and some five hundred meters away, is the Third Pyramid, the smallest of the famous triad. It stands 204 feet high and was allegedly built by the pharaoh Menkaure, a son of Khafre. To the left of the Second Pyramid, some five hundred meters to the northeast, is the Great Pyramid, the largest of all the pyramids in the world.

Weighing as much as six million tons and towering 480 feet above the ground, the statistics of the Great Pyramid are mind-boggling: more than two and a half million blocks—each weighing an average of two tons—were needed; the construction is perfectly set out and perfectly aligned to the four cardinal directions; and all this, according to Egyptologists, was done without the use of iron tools, the wheel, or even the simple pulley. As if this was not enough, the builders flaunted further their engineering prowess by incorporating within the pyramid a complex system of inclined passages, tunnels, galleries, and chambers. There are three chambers in the Great Pyramid: one subterranean and two within the superstructure.

The two largest are known as the Queen’s Chamber and the King’s Chamber. Some of the blocks and beams that make up the King’s Chamber weigh as much as seventy tons, jointed so tightly that even a razor blade cannot be passed through them.

Fig. 1.4. The Great Pyramid and the Second Pyramid.

The “Relief” Chambers

Above the King’s Chamber of the Great Pyramid are five so-called relief chambers. This nomenclature, as the eminent French structural engineer Professor Jean Kerisel observed, could not be more inappropriate, for these chambers are anything but “relief” to the pyramid. Quite the opposite: they actually add some two thousand tons of dead weight to the walls of the King’s Chamber, causing unnecessary compression on the already much-strained walls. To put it bluntly, these five relief chambers are a total mystery, not least because they were also totally sealed. They were discovered in 1837 by the British explorer Colonel Richard William Howard Vyse, who had to use gunpowder to create an access to them. In three of these chambers were found ancient graffiti, the only extant writings ever found inside or outside of the Great Pyramid. These chambers were the subjects in late 2013–14 of a huge international scandal after two German explorers removed 1.5 milligrams of the red ochre graffiti, as we shall see in chapter 14.

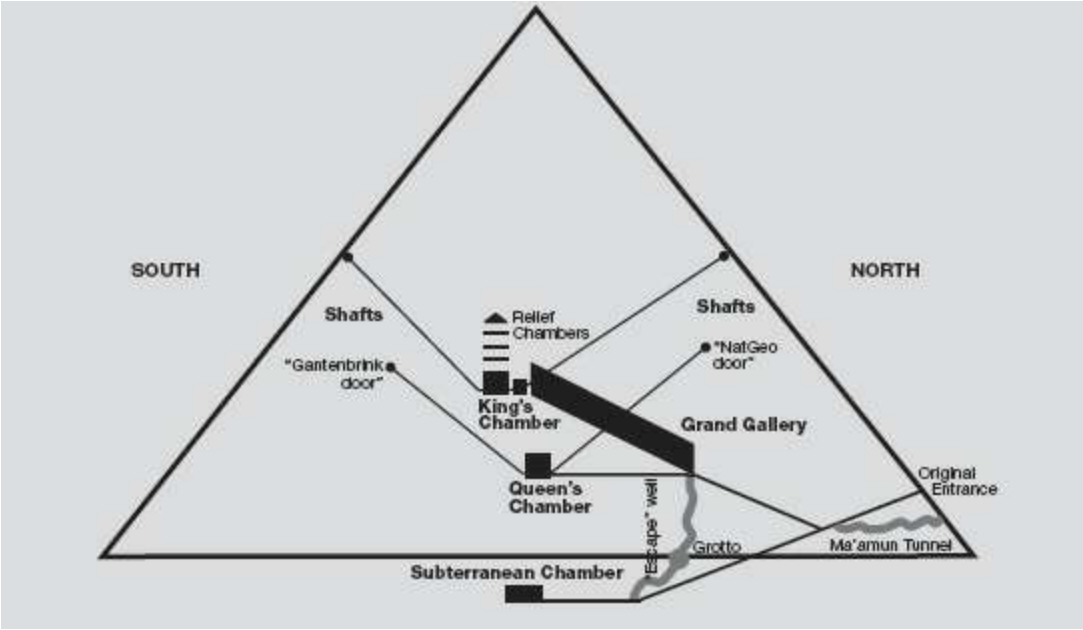


Fig. 1.5. The internal system of the Great Pyramid.

When the Great Pyramid was first opened in 820 CE by the Arabs, they found nothing except an empty sarcophagus inside the King’s Chamber. The sarcophagus has the peculiar distinction, as the British Egyptologist William Matthew Flinders Petrie pointed out, of being slightly larger than the entrance to the chamber, proving that it was placed within the chamber before the

latter was closed from the roof. This fact, as well as the austerity and simplicity of its design, makes it difficult to imagine that it was used simply for a royal burial, and many researchers today agree that the pyramid was probably used principally for elaborate and very occult ritualistic purposes.

Shooting upward from the south and north walls of both the King's Chamber and the Queen's Chamber are two narrow shafts with rectangular opening of about 8 × 8 inches.

Fig. 1.6. The "sarcophagus" in the King's Chamber of the Great Pyramid.

Fig. 1.7. Opening of the north "star shaft" of the King's Chamber.

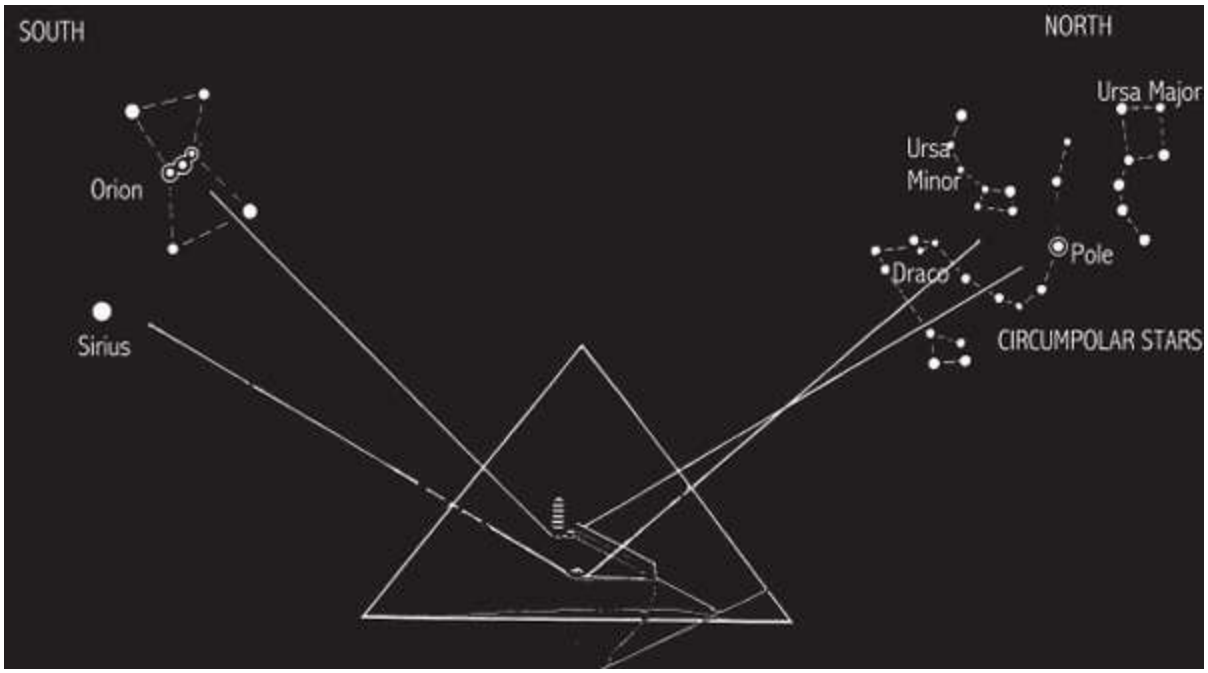


Fig. 1.8. The stellar targets of the star shafts in the Great Pyramid.

The shafts from the King's Chamber run right through to the outside of the pyramid, whereas those from the Queen's Chamber stop some fifty-nine meters within the solid core of the monument. Thought at first to have been ventilation shafts, these strange devices are now recognized to have been aligned to important star systems and thus undoubtedly used for ritualistic purposes.

Since the ninth century, when the Arabs took an active interest in the Giza necropolis, all efforts to find a secret chamber have met with frustration. From treasure hunters with battering rams in the Middle Ages to the use of gunpowder by Howard Vyse in 1837 and, more recently, to radar, seismographs, and robots, no secret chamber has yet been found. Egyptologists became convinced that no such chamber existed, and any scholar who did believe was pilloried by his peers, and any outsider who did was called a "dreamer," a "pyramidologist" (considered the worse abuse by Egyptologists!), and a "charlatan," and in some instances (as strange as it may seem but true), a "Zionist" and a "Jew." (As the reader will rightfully suspect, such exotic accusations—and much more—were thrown at me, not least by Hawass!) Then in 1993, on March 22, everything suddenly changed. A team working under the German Archaeological Institute (Deutsche

Archäologische Institut; DAI) in Cairo sent a small robot into the unexplored southern shaft of the Queen's Chamber. Equipped with headlights and a video camera, the robot managed to reach the end of the shaft some sixty meters from the Queen's Chamber and sent images of a mysterious small door embossed with two copper handles.

Fig. 1.9. My niece, Katya Bauval, with the Upuaut II robot of Rudolf Gantenbrink at the British Museum, 1993.

Fig. 1.10. The Gantenbrink door.

In 2002 a team from the NGS, also using a robot, found a similar door at the end of the northern shaft of the Queen's Chamber. Although the doors are

strongly suggestive of concealed chambers beyond, the Egyptologists were so opposed to this idea that a huge debate ensued, causing the Egyptian authorities to balk and eventually ban any further exploration.[*27]

Also in 1991 an American expedition organized by John A. West under the aegis of Dr. Robert Schoch and the dean of Boston University (and largely funded by ECF members and friends) conducted a seismographic survey around the Great Sphinx and claimed to have discovered a large rectangular anomaly under the paws of the statue. Again, the Egyptian authorities and Egyptologists, always adverse to the possibility of secret chambers, banned further exploration.

But then, several years later, in May 1996, a team led by Joseph Martin Schor investigated the area around the Great Sphinx with ground-penetrating radar equipment and claimed to have discovered another large rectangular cavity, this time under the rump of the statue. Yet again, the Egyptian authorities stopped the exploration. In November 1997, however, Schor somehow managed to get another chance at finding a secret chamber. This time his radar picked up a tunnel leading out and westward from the rectangular cavity behind the Sphinx. Following the direction of this tunnel, the Schor team believed it was leading to an ancient well shaft some two hundred meters behind the Sphinx. Again the work was halted by the Egyptian authorities.

DISTURBING DENOMINATORS

There are, as we shall see, some disturbing common denominators at play here. First, of course, there is the systematic halting of the explorations each time they are on the verge of finding a lead to a possible secret chamber. All the explorations, too, were conducted either in secrecy or were allocated official explanations as to their purpose that had nothing or little to do with the main objective of the explorations. For example, the investigation of the shafts in the Great Pyramid by the Germans was registered as a “cleaning job.”

Although it is true for the shafts in the King’s Chamber, nothing was said at the time of any *exploration* by robot of the shafts of the Queen’s Chamber. It was common knowledge that these shafts did not pierce through to the outside of the pyramid and, quite obviously, could not be of any use for

ventilation, unlike the shafts of the King's Chamber. Also, when Schor explored the Sphinx area in 1996–1998, the official reason given was to repair "faults and chasms" in the bedrock of the Giza Plateau for the "safety of tourists."[*28]

At any rate, circumstances were such that I found myself involved directly and indirectly with all these expeditions. In April 1993 I exposed the inside story of the Germans' exploration of the shafts. Then in April 1996, with Graham Hancock, I blew the cover off the Schor expedition to reveal their clandestine search for the Hall of Records near the Sphinx.[3] A campaign ensued in the international press for the Egyptian authorities to have a more open policy at Giza. Finally, in early 1998 the Egyptians caved in under pressure and promised to keep the public informed. Yet on two further occasions, as we shall see in chapter 10, Schor and his team managed to conduct more research at Giza in secrecy and were even allowed to drill near the Great Pyramid in their search for the Hall of Records.

BEHIND THE SCENES

While investigating behind the scenes of these covert explorations and strange events at Giza, I fell into a huge web of intrigue, shady deals, and deliberate misinformation. These matters will be fully exposed in part two of this book. A brief review here, however, will be useful for those readers who are new to these events.

In our book *Keeper of Genesis,* Graham Hancock and I reported that as early as 1976 expeditions were planned at Giza to find the Hall of Records. The 1978 expedition was officially headed by SRI International (which often offered its services to America's covert government agencies, such as the CIA). But this was just a front. Behind SRI International was another, less orthodox organization: the ARE. The ARE was founded in 1931 to promulgate Edgar Cayce's teachings. It was represented in Egypt from 1974 by Mark Lehner, who, as strange fate would have it, is today one of Egyptology's foremost scholars and an expert on the Giza monuments. In collaboration with Zahi Hawass (who was then chief inspector at Giza), Lehner got the ARE to finance SRI International in 1978 to use drilling and seismographic equipment in an attempt to find the Hall of Records prophecied by Edgar Cayce.

This Hall of Records, as we have already seen in the prologue, was said by Cayce to be concealed beneath the bedrock near the Great Sphinx by Atlanteans in 10,500 BCE, and he predicted it would be rediscovered between 1998 and 2000. The executive director of this project for the ARE was Joseph Jahoda of the Astron Corporation, a Virginia-born businessman. It was Jahoda who had put up some of the financing for Lehner's expenses in Egypt. It was also Jahoda who later represented the ARE during the 1991 expedition. (On this last occasion Jahoda was accompanied by none other than Joseph Schor.) In 1996 Jahoda appeared again at Giza, this time as executive director for the Schor expedition. Both men—affectionately known at the ECF/ARE as the "two Joes"—had long-term links with the ECF/ARE. They were life members of this organization and also its principal funders in the 1990s. It was during the 1996 expedition that Schor commissioned the Los Angeles filmmaker Boris Said[*29] to document the activities on location and, more importantly, to have the TV cameras handy when—of this Schor seems to have been utterly convinced—the Hall of Records would be located. A promotional film of the expedition was made with the intention to sell a two-part documentary to FOX TV. In April 1996 I managed to obtain a copy of this film and found out that, amazing as it may seem, they actually confirmed that they intended to open a "secret chamber" live on camera before 1998 just as Cayce had predicted! A copy of this film was passed to the Egyptian authorities for comment, and the matter was exposed in the international press. The result was predictable but also surprising. Hawass denied any knowledge of Schor's connections with the ECF/ARE and now announced that he had stopped the expedition simply because "they had not followed the rules."[4]

There was a strange paradox here. On the one hand, it was more than evident that Jahoda and Schor were extremely well known to Hawass and that he very well knew that they were senior funding members of the ECF/ARE. It was also known to Hawass that Jahoda and Schor had been involved in the 1978 and 1991 expeditions at the Giza Plateau in the ECF/ARE's ongoing quest to locate the Hall of Records. Yet now Hawass openly denied knowing these men and also denied any involvement with the ECF/ARE. Amazingly, he even publicly stated that he had been the only member on the Antiquities Committee who was against granting a license to

Schor, and he now insisted that he would make sure no further licenses would be granted to him. Something, clearly, did not quite fit here, to say the least. Such blatant lying to the media, however, was to prove to be Hawass's hallmark, as we shall see throughout this book.

In any case, it now appeared certain that with all this rhetoric from Hawass, neither the Schor Foundation nor the ECF would ever again be given permits to conduct any more explorations at Giza or to make films, if he, Hawass, had anything to do with it. But in November 1997, barely a year later, the Schor Foundation team did in fact return to Giza and had their permit renewed! Indeed, this time with even more clout than before. More equipment and more personnel were brought in, and they were granted special access to the monuments to conduct ground-penetrating radar searches. In August 1998 I managed to obtain films shot during this expedition. I was amazed—shocked is a better word—to see bizarre "acoustic" experiments carried out in the Great Pyramid, as well as seeing members of the team investigating an ancient well shaft located two hundred meters behind the Great Sphinx, with Schor and Jahoda controlling the operation from above with walkie-talkies and a TV monitor.

Several men, including a cameraman, are seen descending down a vertical shaft to reach a large grotto partially submerged with water. While trying to find a suitable place to put the camera tripod, the team unearthed the lid of a massive sarcophagus fixed into the bedrock. Radar and seismographic equipment was lowered. "It's a sarcophagus! We found a sarcophagus!" shouted one of them. Their radar equipment apparently detected a tunnel heading east from under the sarcophagus toward the rump of the Sphinx. At this cliff-hanging point apparently the Egyptian authorities halted the exploration.

In early 1998 Hawass conducted a preliminary archaeological investigation of this well shaft. The entrance of this underground complex is located on the north side of the causeway that runs between the Valley Temple near the Sphinx and the Second Pyramid. The whole underground complex consists of three chambers set at different levels. The first chamber, which is only twenty feet below the causeway, seems to be of no special significance. The second chamber, which is an additional forty-five feet lower, has seven niches carved into the side walls. In two of these niches are empty sarcophagi, apparently

dated to the Saite Period, ca. 665–525 BCE. The third chamber is thirty feet lower, and in the middle of it is the massive black granite sarcophagus discovered by Schor and his team.

Hawass had the water pumped out from the chamber to reveal a small perimeter wall around the sarcophagus, which apparently supported four pillars at each corner. Ironically, these findings were first presented by Hawass at an ECF/ARE convention in Virginia Beach in August 1998. Stunningly, Hawass claim the discovery for himself, even though many in the audience were well aware that it was Schor and his team who had discovered the room with the sarcophagus months earlier. Hawass also informed the audience that this chamber represented the symbolic "Tomb of Osiris."

It was three months later, in November 1998, that Hawass also announced that he planned to open the door at the end of the Queen's Chamber's southern shaft in the Great Pyramid and suggested that this would be done on the day of the new millennium, when a golden capstone would be placed on the Great Pyramid. Also, December 1998 saw Hawass inviting FOX TV to prepare for a two-hour live broadcast that was scheduled for transmission on March 2, 1999. It was during the live transmission that Hawass dropped a bombshell. Standing in the "Tomb of Osiris" near one of the walls, Hawass revealed the entrance to a "secret" tunnel and added, "I have not excavated this tunnel yet, then really I do not know where it leads us. But I always say you never know what the sands and the tunnels of Egypt may hide of secrets. . . ."[5]

In the course of 1999 I proposed a sort of *entente cordiale,* or truce, between Hawass and myself. It was a smoke screen, and Hawass fell for it. This enabled me on the one hand to get deeper behind the scene and, on the other hand, to take a wider view over these odd activities at Giza. We shall return to this in part two and examine in greater detail what really went on during all these expeditions at Giza to the present day. But before we do this, we must first undertake a journey together into the past. We must trace the origin of the legend of the Hall of Records and also track through the ages the mysterious tradition that kept its memory alive and that in a most mysterious way is now leading us back to it . . .

2

HERMETIC A AND THE PROPHECY OF MONTE LIBYCO

In that day there shall be a monument to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts (stars) in the land of Egypt. . . .

ISAIAH 19:19–20

THE HERMETIC PROPHECY

According to the book of the Kore Kosmu[1] (the Eye-Pupil of the World),[*30] a first-century tract belonging to the Hermetic writings, the great goddess Isis informs her son, Horus, how the Egyptian god of wisdom and magician of words, Thoth, known to the Greeks as Hermes Trismegistus, revealed "the great mysteries of the heavens" by inscribing them in sacred books, which he then concealed somewhere in Egypt, with the intent that one day they would be discovered by "the fully worthy."

> Is it not fitting, my son, that I should leave this report unfinished; I must tell you what Hermes [Thoth] said *when he deposited the books.* Thus did he speak: "Ye holy books, which have been written by my perishable hand and have been anointed with the drug of imperishability by Him who is master over all, remain ye un-decaying through all ages, and be ye unseen and undiscovered by all men who shall go to and fro on the plains of this land [Egypt], until the time when the heavens, grown old, shall beget men [of soul and body] worthy of you. Having spoken this prayer over the works of his hands, Hermes [Thoth] was received into the sanctuary of the everlasting zones [i.e., he died and went into heaven.][2]

Elsewhere in the Kore Kosmu, the "books of Hermes" are referred to as

being *"accurate knowledge of the truth . . . the secret things of Osiris . . . these holy symbols of the cosmic elements"* (i.e., books written in Egyptian hieroglyphs).[3] This moving prophecy or prayer of Hermes-Thoth, therefore, is clear in its meaning: "There will be born men that are worthy to find and read the books" that were concealed in the land of Egypt long ago. Attached to this strange and evocative prophetic message is yet another important proclamation by Hermes-Thoth, one that gives us not only clues and indications of where the place of concealment might be but also provides us with a stunning motive: the great expectation of a massive Second Coming event that is to take place at this mysterious place in Egypt at a prescribed time in the future when the Earth has been "purified by flood, fire, and plague."[4] He described how "those gods who ruled the earth will be restored, and they will be installed in a city at the furthest threshold of Egypt [*in summo initio Augypti*], which will be founded toward the setting sun and to which all human kind will hasten to by land and by sea."[5]

In another Hermetic tract, the Books of Asclepius, Hermes-Thoth is asked by one of his pupils the precise whereabouts of this magical city of the gods, to which Hermes-Thoth replies, "In a very great city, in Monte Libyco."

Fig. 2.1. Hermes Trismegistus on the floor of the Siena Cathedral.

Fig. 2.2. Thoth, the Egyptian god of wisdom and science and the inventor of the sacred writing.

In his detailed analysis of this mysterious text, the historian Garth Fowden, a fellow at the Centre for Greek and Roman Antiquities at the National Hellenic Foundation in Athens, points to another passage in the Asclepius, which alludes to the "tomb of Asclepius" in that special place called Monte Libyco.[6] The actual passage reads, "Asclepius who was the first inventor of the art of healing, and to whom a temple has been dedicated in Monte Libyco. . . . There lies the material man, that is, the body" (Asclepius III, 37).

It is well known in Egyptology that the Greeks identified Asclepius, the god of healing and medicine as well as general wisdom, with the great "wise man" of ancient Egypt; namely, the high priest, astronomer, and master architect Imhotep.[7]

Imhotep is believed to have lived in the Old Kingdom period (ca. 2600–2200 BCE), known to Egyptologists as the Pyramid Age. His reputation as a

high priest of Heliopolis, the "City of the Sun," and also as a great magician-healer, was so immense that eventually it spread to the far corners of the known world, deep into the Hellenic and Roman Empires, under his better-known classical name of Asclepius. His emblem—the entwined snake on the stem of the apothecarian's cup—is still used today by pharmacists throughout the world.

It was, however, Imhotep's great genius in the royal art of architecture that earned him immortality among the Egyptians, for it was he who was responsible for the planning, design, and construction of the world's oldest known architectural complex: the impressive stepped-pyramid complex of Memphis, which still stands, almost intact, some twelve kilometers south of Cairo near the modern village of Saqqara. It is possible that Saqqara derives its name from the ancient god Sokar, with whom Osiris was closely identified: both were patrons of resurrection and the afterlife. Thus Imhotep not only introduced the art of building and construction to the world but was also the inventor of the pyramid complex and, by extension, the great Giza pyramids.[8] In a study of the legendary figure of Imhotep, Egyptologist and philologist George Hart of the British Museum quotes the full epithets given to Imhotep as found on an inscription carved on the limestone bust of the pharaoh Zoser, the pharaoh for whom Imhotep, in fact, designed the stepped-pyramid complex at Saqqara. "Seal-Bearer of the king of Lower Egypt; one who is near the head of the king; Director of the Great Mansion; Royal Representative; High Priest of Heliopolis; Imhotep."[9]

On stone vessels discovered in a maze of tunnels under the stepped pyramid of Zoser, Imhotep is mentioned as "Chief Lector Priest,"[10] and elsewhere Sir I. E. S. Edwards, in his classic book *The Pyramids of Egypt*, provides yet another telling epithet for Imhotep, that of "Chief of the Observers," which, Edwards added, "may in itself suggest an occupation connected with astral . . . observation."[11] We can therefore deduce from these titles that Imhotep not only occupied the highest religious office after the king, namely, that of high priest of Heliopolis, but also that his initiation and erudition were specifically related to the observation of the stars; that is, astronomy.

Fig. 2.3. Imhotep

This correlation between the initiation process and astronomy is particularly interesting and, I am strongly inclined to believe, is one of the keys to unlock the secrets of the lost knowledge of the "science of immortality" of the ancient Egyptians. It is also interesting, as was noted by Hart, that on a papyrus in the British Museum we read that Imhotep belonged to "those wise men who foretold the future[12] and, furthermore, that he compiled writings and books that are deemed to be of more value than the house of master builders or a tomb in the western desert.

The connection between the pyramids (of which Imhotep was the inventor) and the observation of constellations and stars (of which Imhotep was the supreme adept) has already been fully expounded in my previous books, *The Orion Mystery, Keeper of Genesis,* and *The Egypt Code.* Readers are invited to consult appendix 6,[13] which provides the background to these stellar connections, as they now have particular relevance to the Hermetic prophecy we are investigating here. Meanwhile, what clearly emerges concerning Imhotep is that we are dealing with a master architect and supreme initiate who not only was attributed to possess the gift of foretelling the future by the stars, but who supposedly also left behind valuable books and writings as an intellectual legacy or memorial of his skills and knowledge. In the corpus of the Hermetic writings, three of the most important tracts are wholly devoted

to Asclepius, the latter, as we have already seen, identified with Imhotep by the ancient Greeks and Egyptians of the Greco-Roman period. It is thus justified to wonder whether there is some connection between the Hermetic writings and those unknown writings and books of Imhotep. And if the latter existed, then where could they be hidden, as the ancient scribes insist they were?

MONTE LIBYCO

The region where all the large pyramid complexes or "fields" of the Old Kingdom or Pyramid Age stand spreads along a wide strip of desert adjacent to the western shoreline of the River Nile. It runs some 70 kilometers from the pyramid field of Abu Ruwash in the north to the pyramid field of Meidum in the south. To Egyptologists this region is known as the Memphite necropolis, on account of its having serviced the city of Memphis (the "White Wall"), the first capital of ancient Egypt and the Pyramid Age. So well established was this city that it was still bustling when Julius Caesar came to Egypt in 50 BCE.

There are ten pyramid fields in the Memphite necropolis containing some twenty-five "great" pyramids allocated by Egyptologists to the Old Kingdom and thus spanning from the Third Dynasty to the Seventh Dynasty. These, counting from north to south, are Abu Ruwash, Giza, Zawyat Al Aryan, Abusir, Saqqara North, Saqqara South, Dashour, El Lisht, Meidum, and Hawara. The central part or node of the Memphite necropolis is, without doubt, the Giza necropolis, allegedly built by the great pharaohs of the Fourth Dynasty: Khufu, Khafre, and Menkaure, also known to the modern world as Cheops, Chephren, and Mycerinos. Although the location of Imhotep's tomb has never been found, many Egyptologists agree that he would have almost certainly been buried somewhere in the Memphite necropolis, either at Saqqara or perhaps even at Giza.

In his huge multitome opus, which he modestly titled *Excavations at Giza*, Cairo-born Egyptologist Selim Hassan discussed at length the location of Monte Libyco, the Libyan Mountain or mount. In his investigation Hassan first drew attention to the fact that ancient Egyptian scribes, in their graphic depiction of the central region of the Duat, the afterworld or underworld of the dead, known as the Fifth Division, "imagined a long black tunnel running

through the thickness of the earth, each end of which terminated in a sphinx or lion," the latter known by the name of Aker. This was an idea, explained Hassan, that had originated in the Old Kingdom or the Pyramid Age (ca. 2500 BCE). Thus in line 1014 of the Pyramid Texts (found inscribed inside Fifth and Sixth Dynasty pyramids at Saqqara) we read, "The Earth speaks, the gate of Aker is opened . . . may you remove yourself to the sky upon your iron throne."

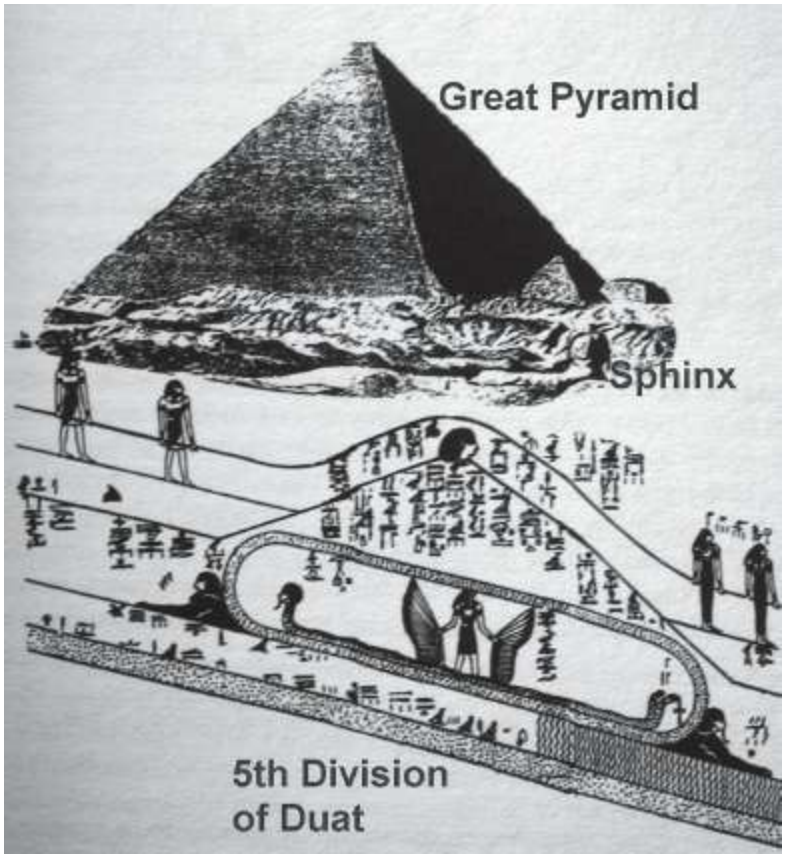


Fig. 2.4. The Fifth Division of the Duat: Is it Giza?

Hassan also intimated that in chapter XCIV of the Book of the Dead the initiate proudly proclaimed that he or she is "supplied with the Books of Thoth [Hermes] in order that I may be purified when I enter Aker [Sphinx-Lion]." We thus can deduce," wrote Hassan, "that it was necessary for the dead [or the initiate] to be equipped with the Books of Thoth, which contain powerful magic spells, in order to traverse Aker. This may have been necessary partly to overcome the dangers of the way."[14]

Hassan then pushed his investigation even further to determine the actual

location of Aker. According to Hassan, the Giza necropolis was in all likelihood perceived by the ancients as the physical representation of the Fifth Division of the Duat.

The Duat, as many of the ancient texts affirm, contained twelve divisions or "hours," and Hassan pointed to the curious fact that the Fifth Division was given the name of Rostau, which was also the name of the Giza necropolis in ancient times.[15] In the many depictions of the Fifth Division, as seen in tombs and on papyrus of the New Kingdom period, there are always shown two huge recumbent lions or sphinxes, the Aker, partly buried in sand. Between the two Aker sphinxes, looming high above is often shown a large mount or pyramid. This whole ensemble, noted Hassan, is not only extremely reminiscent of the Giza necropolis as seen looking northwest, but also the way the image is sloped from west to east provides a correct stylized image of the manner in which the actual Giza plateau slopes gently from west to east at an incline of about ten degrees.

In the Pyramid Texts the Aker sphinx-lion is closely identified with the Akeru, the "Lion People," who are said to be among the primeval or original inhabitants of Egypt.[16] Meanwhile, and bearing all this in mind, here is Hassan's interpretation of the Fifth Division of the Duat and its correlation to the Giza mount or plateau:

> Thus it would seem that Aker is not the Underworld itself, but part of it, where this is clearly seen in the book of the Imji Duat as inscribed in the tomb of Seti I, where the double sphinx has its place in the center of the Fifth division called Rostau. Above Aker in this scene is a large pyramid, which, in conjuntion with Aker in sphinx form and the name Rostau, which was also applied to the Giza Necropolis, suggests that this division was originally a complete version of the Underworld according to the Memphite beliefs. In The Two-Way Book we have a mention of the "highland of Aker," which is the dwelling place of Osiris: "Osiris who is in the highland of Aker." This may be a reference to the sandy Libyan plateau [Monte Libyco] where is the earthly Rostau.[17]

Interestingly, regarding the correlation of Monte Libyco to the Memphite necropolis—whose epicenter is surely Giza—the same conclusion is also

arrived at by Fowden. In his book *The Egyptian Hermes,* Fowden comments, "[The] subsequent reference [in Asclepius III, page 37] to the temple and tomb of Asclepius-Imhotep in Monte Libyco establishes that the allusion in Ascl. 27 ["in a very great city, in Monte Libyco"] is to the ancient and holy Memphis necropolis, which lay in the desert jabal [mount] to the west of Memphis itself."[18]

Thus it is clear that the Giza Plateau or "Libyan mount" is none other than the Monte Libyco alluded to in the Hermetic writings and to which, according to the prophecy of Hermes-Thoth, will one day return the gods, and on that special day people from all over the world will come and gather to witness this event. But how valid is the Hermetic prophecy? Does it draw from older Egyptian sources?

THE CORPUS HERMETICUM

Although I have reserved all of chapters 5 and 6 to the Hermetic writings and their influence on modern esoteric thinking, a brief treatment on the issues they raise is, I think, necessary at this stage.

There is much debate among academics on the actual origins and age of the Hermetic writings and thus, by extension, the Hermetic prophecy related to Giza or Monte Libyco. Most scholars agree that the Hermetic texts (also known as the Corpus Hermeticum or Hermetica) were composed by unknown Hellenized Egyptians or, as the case may be, Egyptianized Hellens, that is, Egyptian-Greeks, in ancient Alexandria sometime between the last century BCE and the second century CE. There are two groups of Hermetic texts, one known as the "philosophical texts" and the other known as the "technical" or "alchemical texts."[19] It is the philosophical texts that concern us most in this present investigation. These were written in Greek, but some probably older texts were also written in the ancient Egyptian Coptic language. (These were found in 1945 at Nag Hammadi in Upper Egypt.)[20]

The Hermetica contains some twenty-one books: eighteen Libelli that form part of the main corpus and three other books known sometimes as Asclepius I, II, and III. There is also a collection of short excerpts and "fragments" that is generally considered part of the Hermetica.[21] It is not clear how many authors contributed to the Hermetica, as all the books are ascribed to Hermes Trismegistus (Hermes the Thrice Great). Hermes, as we have seen, was

equated by the Greeks with the Egyptian wisdom god Thoth (Tehuti in Egyptian). It is important to realize, however, that in the Hellenistic world (and later in Renaissance Europe), Hermes Trismegistus was not quite the same figure as his Egyptian prototype, whom we shall discuss in greater detail in chapter 6.

Hermes Trismegistus, in actual fact, was regarded as an *Egyptian* Hermes, a syncretism or coalition, as it were, between Thoth and the Greek Hermes, but also with a pedigree not unlike the biblical Enoch, recording the wisdom and knowledge of the pre–Great Flood era and preserving it for the benefit and future of humankind. As for his epithet, the Thrice Great, it probably comes from the ancient Egyptians who, as early as the third century BCE, referred to Thoth as "Great-Great," "Very Great," or "Thrice Great."[22]

The reason or motive for attributing their works to the semidivine mythical character Hermes Trismegistus, at least according to the scholar Walter Scott, "must have been similar to that which made a Jew write a Book of Daniel, or a Book of Enoch, instead of a book of his own."[23] In those times there was a tendency, says Scott, "to lean on the support of authority and tradition," and the god Thoth of the Egyptians had, for thousands of years before, been attributed divine knowledge and wisdom from the gods, which he then imparted to humans in his famous "books." According to ancient Egyptian tradition there were some forty-two books belonging to Thoth. In his study of the Egyptian gods, Hart provides a series of titles for Thoth that define the paramount role of this god as the protector of "Truth" and as the emissary of the sacred wisdom of the gods.[24] These titles or epithets are "mightiest of the gods," "lord of the sacred words," and "Thoth the Great, the Great, the Great" (i.e., Hermes-Thoth the Thrice Great). Thoth, writes Hart, as the lord of the sacred words, "gave to the Egyptians the knowledge of how to write by picture symbols, hence hieroglyphs could always possess a magical force. Scribes regarded themselves as 'followers of Thoth.' Thoth represented to the Egyptians the embodiment of all scientific and literary attainments, being in command of all 'the sacred books in the House of Life.' The House of Life [Per Ankh] was a revered resource center accessible only to scribes, containing a wealth of knowledge . . . all under the protection of Thoth."[25]

This "knowledge" and "wisdom," Hart says, was deemed too secret for profane eyes and was only accessible to a few initiates. Indeed, a knowledge

that was so powerful was sheltered in the sanctuary-library or House of Life of Thoth, and according to one ancient papyrus dated to the Pyramid Age, it was "not even possessed by the pharaoh himself.[26] Lucie Lamie, the daughter of the famous Egyptologist and symbolist René Adolphe Schwaller de Lubicz, gave a vivid description of this mysterious House of Life allocated to Thoth and his wisdom books.

> Is the "House of the Seat of Life" mentioned on one of the vases of the First Dynasty Serpent King, the prototype of the House of Life, the "University" of the late dynastic period? It was in the House of Life that the young scribes learned the meaning of the hieroglyphs, mathematics, geometry, astronomy, medicine, and all that concerned the ritual and maintenance of the temples: in short everything necessary for life on earth and in the other world. The stone vases of the first two dynasties, heaped in the galleries under the stepped pyramid of Zoser, along with ivory tablets and clay seals, reveal an elaborate system of administration. Writing was by this time completely constituted. This implies a long previous development; yet this development, as well as the origins of the written language, remains mysterious.[27]

Author and historian Peter Tompkins offers some tantalizing glimpses on what the mysterious quality of the hieroglyphs might be in the forward he wrote to John Anthony West's book *Serpent in the Sky*.

> [Schwaller] de Lubicz was well versed in Hermetic wisdom . . . [and] soon found the same wisdom built into the glyphs, statues, and temples of Egypt. By interpreting the ancient Egyptian hieroglyphs as symbolic carriers or a hermetic message, de Lubicz discovered in Egypt the earliest known source of Sacred Science, which forms the basis of what has come to be known as the Perennial Philosophy, fragments of which have been kept alive among Gnostics, Sufis, Cabalists, Rosicrucians, and Masons, but primarily by a series of enlightened and clairvoyant masters.[28]

It is very clear, therefore, that by attributing the Hermetic writing to Hermes the Thrice Great/Trismegistus, that is, Thoth, the ancient writers—or more likely the translators and compilers—of these texts grafted on them the

highest possible pedigree: that of being written by the divine and supreme god of wisdom and thus by extension of being the "word" of God. Now, for a long time the Hermetic writings were lost to history. From about the fourth century CE until the late fifteenth century CE little was heard of them in western Europe, and they were assumed lost forever.[*31] However in 1460, by one of these propitious and strange synchronicities of history, an almost intact copy of the full Hermetica was found and delivered to Cosimo de Medici, the ruler of Florence and the "Father of the Italian Renaissance."[†32] The first of the Libelli, known under the mysterious title of Poimandres, was soon translated by Cosimo's protégé, the scholar and linguist Marsilio Ficino. So powerful was the effect of the Hermetica on the scholars of that epoch that many modern students of the Renaissance, notably the late Dame Frances Yates of the Warburg Institute of the University of London, the hub of modern Hermetic studies today, became convinced that these texts, with the philosophy and magic that they extolled, gave a new impetus to the Renaissance, whose reverberations were still strongly felt in the Enlightenment of the seventeenth century.[29]

Authors Michael Baigent and Richard Leigh, in their recent book *The Elixir and the Stone,* highlighted very well this intellectual phenomenon when they wrote:

> Drawing specifically on the Hermetic texts, Ficino expounded the principles of a magic new to the West. Through this magic, he explained how man could exploit the relationship between microcosm and macrocosm so as actively to control and manipulate aspects of both. As the authority behind his teaching, he invoked Hermes Trismegistus, the putative author of the Hermetic texts. As in the period of Alexandrian syncretism, "Thrice-great Hermes" was regarded as a historical personage. Ficino, the Medici and their disciples believed him to have been an ancient Egyptian magus and sage, older and wiser than either Plato or Pythagoras, both of whom had apparently derived their doctrines from him. He was sometimes regarded as contemporary with, and comparable to, Zoroaster and Moses—and sometimes extolled as the source of their inspiration as well. Ancient Egypt once again became perceived as the ultimate and supreme fount of wisdom; and in the

> writings ascribed to Hermes Trismegistus there shone “a light of divine illumination.” The Hermetic books were revered as “revelations of divine truth, not as the product of human reason.”[30]

By the late fifteenth century, Hermes Trismegistus’s popularity as a teacher of divine wisdom, certainly among the intellectuals, the merchants, the bankers, and even the clergy, was beginning to rival that of Moses and, to some, even Jesus. Indeed, were it not for fear of persecution by the Papal Inquisition, some scholars have conjectured that the Hermetica’s fame[31] would have surpassed that of the New Testament.[*33]

The authority and driving force that buttressed the Hermetica was that divine revelations, akin to those received by Moses on Mount Sinai, had been handed to Hermes Trismegistus—with one major difference: Hermes Trismegistus, unlike Moses, extolled the merits of *gnosis,* that is, knowledge, and, furthermore, offered that humans could become themselves “divine” and “eternal” but only through the quest for “knowledge.” So convinced were the Renaissance scholars of this that some went as far as to petition the pope that the Hermetica should be canonized and be made part of the Christian teachings of the church. One such erudite scholar was François Foix de Candalle, better known as “Flussas.” In 1574 he published a Latin version of the Poimandres and dedicated it to the Holy Roman Emperor Maximillian II. In his dedication Flussas wrote, “Hermes Trismegistus attained to a knowledge of divine things surpassing that which was revealed to the Hebrew Prophets, and equaling that of the Apostles and Evangelists.”[32]

> What more is made known to us by those who were instructed by our Saviour Himself? And yet this man [Hermes] was anterior in time, not only to the disciples of our Lord, but also to all the prophets and teachers of our Law and, as the ancients say, to Moses himself.[33]

Another who risked the Papal dungeons for his outward support of the Hermetica was the Italian scholar Francesco Patrizi, who published the Libelli of the Corpus Hermetica with a preface addressed to Pope Gregory XIV. After extolling the virtues of the Hermetica and the supreme wisdom and philosophy of Hermes Trismegistus, Patrizi then makes this extraordinary request to the Pope: “I would have you, then, Holy Father, and

all future Popes, give order that some of the books, which I have named [prominent among these was the Hermetica] shall be continually taught everywhere, as I have taught them for the last fourteen years at Ferrara."[34] Amazingly, Patrizi went on to make a further and most daring suggestion to the pope for a wider and more practical application of the Hermetica; namely, to bring back to the Catholic fold all the Protestants in Germany.

> You will thus make able men in Italy, Spain, and France friendly to the church; and perhaps even the German Protestants will follow their example, and return to the Catholic faith. It is much easier to win them back in this way than to compel them by ecclesiastical censures or by secular arms. You should cause this doctrine [of Hermes] to be taught in the schools of the Jesuits, who are doing such good work. If you do this, great glory will await you among men of future times.[35]

Some modern scholars of the Hermetic tradition, notably Yates, have even suspected that at least one of the Renaissance popes had practically adopted Hermeticism. In 1492 a prominent member of the Borgia family became pope. Under the name of Alexander VI, the Borgia pope was "one of the most publicized and colorful characters of the Renaissance."[36] Unlike his predecessors, Alexander VI was deeply interested in astrology and magic and demonstrated this unusual papal trait by giving his support to the famous Hermetic Christian and Kabbalist Pico Della Mirandola.

So steeped was the pope in Hermeticism and its "Egyptian" magic that he commissioned the painter Pinturicchio to decorate the ceiling of the Borgia apartments in the Vatican with Egyptianized scenes showing Hermes Trismegistus with Isis and Osiris. The frescoes were studied in great detail by the Renaissance scholar Fritz Saxl of the Warburg Institute. Yates, also of the Warburg, explained how in the first two rooms of the Borgia apartments there are scenes of the twelve sibyls proclaiming the coming of Christ, along with twelve Hebrew prophets, with Hermes Trismegistus as a central figure under the signs of the zodiac. There are also scenes of the twelve apostles with the virgin announcing the arrival of Jesus, followed by depictions of the "seven liberal arts,"[*34] one of the prominent tenets of Freemasonry,[37] with astrology as the most prominent. It is, so far, says Yates, a perfectly orthodox program.

> But very strange are the Egyptian scenes in the Room of the Saints. The emblem of the Borgia family was the bull, and the Borgia bull becomes identified in this series with Apis, the bull worshipped by the Egyptians as the image of Osiris. . . . The Egyptian series begins with the story of Io, turned into a cow by Juno, who sets Argus to watch her. Argus was killed by Mercury (Hermes). . . . Having been rescued by Mercury from Argus, Io escapes into Egypt where she became the goddess Isis. . . . There follows in the frescoes a scene where Io-Isis is seated on a throne with a figure on the left identified by Saxl as Moses. The figure on her right is obviously the same person as shown with the zodiac in the Room of the Sibyls: Hermes Trismegistus. Why did the Pope have such a program painted early in his reign, a program, which glorifies the Egyptian religion, shows the Egyptian Apis Bull worshipping the Cross, associates Hermes Trismegistus with Moses?[38]

The answer to this question, concluded Yates, was that the Borgia pope wished to proclaim a reversal of the policy of his predecessors and, under the influence of Pico Della Mirandola and his Hermetic disciples, implement a program using Hermetic magic and Kabbalah as tools to religious reformation and conversion. The situation, then, had reached a curious and dangerous position for the Catholic Church, and quite clearly, something had to be done about it.

On Campo de' Fiori in Rome, on February 17 of the year 1600, Giordano Bruno, probably the Renaissance's most notoriously erudite Hermetic magus, was dragged by monks of the Papal Inquisition, gagged, tied to a wooden stake, and burned alive. Bruno had, in the eyes of the Papal Inquisition, committed heresy by advocating that the sign of the cross was not original to Christianity but was venerated long before by the Egyptians. Bruno was alluding to the ankh symbol, also known as the "cross" or "key" of the Nile or of "life."

Bruno's death effectively marked the abrupt end of the church's precarious tolerance for the Hermetic-Egyptian religion, and this caused the movement to go deep underground. It was not to resurface openly for many decades to come. Meanwhile we need to briefly consider the scholastic arguments of those who see, on the one hand, Hermes Trismegistus as an Egyptian mage

and sage and, on the other, those who see him as a historical fraud and the figment of the devious imagination of unknown writers in first century CE in Alexandria.

HERMES TRISMEGISTUS UNDER TRIAL

In 1610, some ten years after the burning of Giordano Bruno, King James I of England invited to London the scholar Isaac Casaubon, whom Yates described as "one of the most brilliant scholars of his time, profoundly erudite in all branches of classical learning and also in the Church."[39] Casaubon's mission: to mount an attack on the legend of the hoary antiquity of the Hermetica and discredit its authors for having plagiarized from the Bible and the works of Plato.

Casaubon was born in Geneva in 1559 of Protestant parents. By the time he reached manhood, the great persecution of heretics, from both the Protestant and Catholic sides, was in full swing. On the one side the papal secular army, led by the Hapsburg Holy Roman emperor, had caused havoc in Germany and the Low Lands (Holland). On the other side, the Protestant princes, such as James I of England and Frederick IV of the Palatinate and other princes of Germany, were mounting a resistance among the continental populace. One of the effective "weapons" used, apart from the more common brutal force of the sword and the mass burnings at the stake, was an array of subliminal "scud missiles" loaded with powerful symbols and slogans.

A sort of sixteenth- and seventeenth-century equivalent of mind control and propaganda was masterminded by an assortment of super-magi: John Dee, Giordano Bruno, Andrea Valentinus, Tomasso Campanella, Michael Maier, and others. Theirs was the subtle deployment of powerful manipulative techniques involving a mélange of Hermetic, Kabbalistic, and alchemical magic, making up what Joseph Ritman would later call "the silent language." We shall examine thoroughly these curious manifestations of psychological religious warfare in chapter 6, but suffice it to say at this stage that in the strange battle that ensued over a century or so, one of the by-products was the formation of speculative Freemasonry and the Rosicrucian manifesto that spread across Europe and ultimately found its way into the New World.

Casaubon, although undoubtedly a true scholar of his time, was not working in a vacuum but within a highly charged atmosphere of religious

intolerance. It must be remembered, for example, that at the time he was undertaking his investigation into the Hermetica, Casaubon was under the direct patronage of King James I of England, whose notorious and rather unhealthy paranoia about magic and demons was to degenerate into a horrific nationwide witch hunt with mass burnings at the stake. In this charged climate of antipathy for the occult philosophies and arts, it would have been unwise, not to say unsafe, to extol the virtues and validity of the Hermetic writings, and Casaubon's conclusions must, therefore, be evaluated in the light of such a context. Space does not permit us here to review all the finer points of Casaubon's attack on the Hermetica. In brief, then, the brunt of Casaubon's attack on the Hermetica was essentially on linguistic technicalities, style, and syntax, as well as historical anomalies.

All this led Casaubon to conclude, with the full weight of his scholarly reputation, that the Hermetica, far from being of great Egyptian antiquity and the source of divine revelations preceding or contemporary with Moses, had to be dated to the post-Christian era, and that it was the fabrication of "semi-Christian authors" and, therefore, must be regarded as nothing less than "forgeries made for a good purpose, yet detestable because untrue."[40] Even though Casaubon conceded that the personage of the Egyptian Hermes Trismegistus might have indeed existed in antiquity, he concluded that this personage could not be the author of the Hermetica. But equally, it should also be concluded that Moses and other patriarchs could not be the real "authors" of the Old Testament, and certainly not the King James Bible! At any rate, the effect of this rationalization was tremendous. In the words of Yates:

> Some discoveries of basic importance for the history of thought seem to pass relatively unnoticed. No one speaks of the "pre-Casaubon era" or of the "post-Casaubon era," and yet the dating by Isaac Casaubon in 1614 of the Hermetic writings not the work of a very ancient Egyptian priest but written in post-Christian times, is a watershed separating the Renaissance world from the modern world. It shattered at one blow the build-up of Renaissance Neoplatonism on the basis of the prisci theologi (the supreme theology) of whom Hermes Trismegistus was the chief. It shattered the whole position of the Renaissance magic with its Hermetic-Kabbalistic foundation, based on the ancient "Egyptian" philosophy and

> Kabbalism. It shattered even the non-magical Christian Hermetic movement of the sixteenth century. It shattered the position of an extreme Hermetist, such as Giordano Bruno had been, whose platform of a return to a better "Egyptian" pre-Judaic and pre-Christian philosophy and magical religion was exploded by the discovery that the writings of the holy ancient Egyptian [Hermes Trismegistus] must be dated, not only long after Moses but also long after Christ. It shattered, too, the basis of all attempts to build a natural theology on Hermetism.[41]

It is not our objective to argue about the authenticity or the origin of the Hermetica. It must be pointed out, however, that many modern researchers and authors today have recognized, despite Casaubon's views, that the Hermetic writings not only contain a genuine strain of ancient Egyptian influence, but that they also may indeed be the actual ancient Egyptian initiatory and philosophical religion rehashed and modified to suit the predominantly Greek gentile population of Alexandria during the first century BCE to the second century CE. At the very least, it is clear that a detailed translation in Greek of the temple literature, which was written in the old-style Egyptian hieroglyphics, would require much more than a scant involvement from the Egyptian temple priests.[42]

The fourth-century Platonist philosopher Iamblichus of Apamea made it clear to us, for example, how an Egyptian priest named Bitys translated some of the hieroglyphic texts of Thoth into the Greek language.[43] These particular texts, apparently, were from the temples in Sais, the place where the Greek philosopher Solon had encountered "Egyptian priests more learned in the history of Greece than any Greeks."[44] Solon's story on Atlantis was later imparted by Plato in his *Timaeus*.[45] Indeed Iamblichus tells us that Pythagoras and Plato, during their long stays in Egypt, were assisted by Egyptian priests in order to "read through the stelae of Hermes" written in the ancient Egyptian hieroglyphic language.[46] Manetho, an Egyptian high priest, wrote a "history of Egypt" in Greek for Ptolemy I Soter in the fourth century BCE that is preserved in "fragments" of narratives in the works of Josephus (38–100 CE) and Africanus (180–250 CE). Manetho is considered by Egyptologists today to have drawn from original native sources.

In the manuscript known as "Ps-Manetho,"[47] it is reported that this famous

Egyptian scribe and high priest, after making reference to the original books of Thoth, went on to assert that "after the Flood they were translated from the sacred language [Egyptian hieroglyphs] into Greek, and deposited in books on the sanctuary of Egyptian temples."[48] More interesting still, there exists an ancient Egyptian text written on papyrus and dated from the Ptolemaic era that tells of the strange story of Prince Setne, "who had studied to good purpose the manuscripts in the . . . Library of Magical Books."[49]

It seems that Prince Setne had learned of the existence of a fabulous book written by Thoth that possessed great "magical powers" and could enable a "man to see Re rising in heaven with his cycle of gods."[50] This marvelous book was apparently kept in a tomb of a nobleman named Nefer-Ka-Ptah in the necropolis of Memphis at Saqqara. After an epic search Prince Setne found the tomb and descended into its vault. There, inside the sarcophagus, Prince Setne saw the book, which "illuminated the place so brilliantly" that he did not need any torches to light his way. In the tomb Prince Setne encountered the spirit (*ka*) of the dead man's wife, who recounted to him how the magical book came to be found by her husband, Nefer-Ka-Ptah. "The book was contained in an iron chest sunk in the middle of the river at Coptos; in the iron box was a bronze box; in the bronze box a box of palm tree wood, which contained a box of ebony and ivory, in which was a silver box, which lastly contained a gold box, the true receptacle of the book."[51]

The book, we are told, was guarded by "swarms of serpents and noxious reptiles of all kinds." After opening the various boxes, Nefer-Ka-Ptah took out the mysterious book and started to read the first magical spell, which "acquainted him with all the secrets of Heaven and Earth" and allowed him to see the splendor of the sun god rising with all his retinue of gods.[52] The story of Prince Setne is, undoubtedly, a fictional tale. But it demonstrates, nonetheless, that during the times of the Greeks in Egypt, there existed a popular belief that some fabulous and magical books of Hermes (the Greek Thoth) were concealed in the region of Memphis, where today stand the many pyramid fields of the Old Kingdom. Such a tradition was almost certainly known to the Greek scholars who frequented the ancient temples of Memphis and received their teaching and initiation from Egyptian priests. It

would seem likely, if not certain, that it was translations in Greek of such temple books of Hermes that formed the basis, if not the actual corpus, of the philosophical Hermetica.

At any rate, all this should be sufficient evidence—albeit some of it circumstantial—to make us suspect that it was such Greek versions and interpretations of the books of Thoth that most probably constituted the core of the philosophical Hermetica. But there are, in fact, even more specific reasons for seeing in the Hermetic teachings a distinct Egyptian influence. For example, in his extensive study on the Hermetica, Garth Fowden points out that the Kore Kosmu, which is grouped with the philosophical Hermetic texts, "treats Hermes straightforwardly as a god, and surrounds him with an unashamedly mythological narrative. The figure of Thoth, the divine author of the Egyptian temple literature, lurks only just below the surface of the Kore's Hermes, all-knowing revealer of wisdom to mankind: and in general Egyptian ideas are particularly prominent in this text."[53]

Fowden also noted:

> The Hermetica are presented as revelations of divine truth, not as the product of human reason; and in the philosophical as in the technical texts those who do the revealing are typical deities of Graeco-Egyptian syncretism: in other words, even allowing for the presence of some characteristically Greek elements, the overall atmosphere is Egyptian. Alongside Hermes Trismegistus himself and Isis, who had long been associated in the Egyptian as well as the Greek tradition, we find Asclepius, identified with the Egyptian Imhotep/ Imouthes; Ammon, the Egyptian god Amun [and] . . . Horus the son of Isis. . . . And their presence indicates a more than superficial familiarity with the native [Egyptian] milieu.[54]

Interestingly, Fowden also alludes to the principal and supreme divinity in the philosophical texts, Poimandres, as being "unique to the Hermetica," but goes on to say that "the origin and meaning of Poimandres is unclear, though it may well be Egyptian.[55] The figure of Poimandres,which we will also encounter later on in chapter 6, is of particular interest. In the Hermetica, right from the very opening of the first tract, Poimandres is said to be the

“divine intellect,” that is, the mind of God, who imparts the divine wisdom and knowledge to none other than Hermes-Thoth himself. He is, as Fowden shows, the same as the Greek concept of Nous, which loosely translates as the “divine intelligence” or “intelligence of the supreme authority.”[56]

The fourth-century alchemist Zosimos of Panopolis, who almost certainly had read and studied the Hermetica,[57] after the full initiation of one of his pupils, exhorts the latter to “hasten toward Poimenandres” [*sic*], implying here the same concept of Nous.[58] But who really was Poimandres? And what does his mysterious name mean?

In 1993 a major breakthrough in the etymology of the name Poimandres and the very origins of the Hermetica came from within the Warburg Institute. The scholar Peter Kingsley, in a landmark article published in the *Journal of the Warburg Institute,* delivered a heavy broadside to the entrenched academic view that the Hermetica was a mere fabrication of Greek and neo-Platonic ideologies and “that there is hardly anything of which can be asserted without doubt that is of native Egyptian origin.”[59]

After reminding his peers that “there has been a growing awareness over the past thirty years of the need to approach the Corpus Hermeticum . . . by viewing it against its Egyptian background,” Kingsley presented a twenty-five-page detailed dissertation that proved, beyond any doubt, that the name Poimandres is not only ancient Egyptian in origin but, through a full appreciation of Greek and Egyptian etymology, also stood for “P-eime-neter-Re,” that is, “the knowledge of Re,” the ancient Egyptian sun god and supreme manifestation of the creative forces.[60] Kingsley’s full argumentation is far too technical and lengthy to be repeated here, but his carefully and ingeniously constructed case is beyond reproach.

Bear in mind that in the ancient Egyptian religion, Thoth had received the divine wisdom and knowledge from the supreme god Re, as recounted in the opening scene of the first book of the Hermetica (Libellus I Poimandres), which has Hermes seeing a divine apparition that proclaims, “I am Poimandres, intelligence of the Supreme authority.” This is clearly derived from an ancient Egyptian original, which can be loosely translated as “I am the supreme divine wisdom and knowledge of Re.”[61]

At any rate, the issue is now academic, for Hermeticism has, in fact,

survived in one form or another through various esoteric societies such as Freemasonry and Rosicrucianism, and also in the occult traditions of alchemy and Kabbalah and, as we shall see later in chapters 6 and 7 as a growing movement in its own right. And our objective is to determine whether there is a basis and a validity to the essential message of the Hermetic prophecy, namely the rediscovery of a cache of “sacred” writings that will somehow spur one day the “return of the gods” at Monte Libyco (Giza), where today stand the Great Pyramids and the Sphinx. The place to start this investigation, therefore, is to take a closer look at the source material: the mysterious original ancient texts of the Pyramid Age and the “message” encoded in the monuments themselves. . . .

3

THE LANGUAGE OF THE GODS

Today's men, like those of yesterday, are faced with the unknown—the beginning and end of their existence. The magicians of ancient Egypt have much to teach us in this sphere.

CHRISTIAN JACQ,
MAGIC AND MYSTERY IN ANCIENT EGYPT

The practice of magic was regarded as fundamental to the state of Egypt. The books of magic are not the scribbling of fantasists but rather the work of official institutions such as the House of Life, and form part of the royal archives.

CHRISTIAN JACQ,
MAGIC AND MYSTERY IN ANCIENT EGYPT

To the people of antiquity Egypt appeared as the very mother of magic.

LEWIS SPENCE, EGYPT

THE MAGICIAN AND THE PYRAMID

The oldest and most authentic document that speaks of a secret chamber at the Giza necropolis that might contain the records or books of Thoth is the Westcar Papyrus, labeled No. 3033, which is today kept in the underground vaults of the Antiquities Museum in East Berlin.

The Westcar Papyrus, which bears the name of Henry Westcar, who discovered it in 1824, was sold or given to the German Egyptologist Karl Lepsius by Westcar's niece in 1836 and ended up in the Berlin Museum. The papyrus itself is dated to about 1650 BCE, but the style and language used is classical Middle Kingdom, ca. 2000 BCE. Yet its context and content relates to the Pyramid Age and, more especially, the reign of King Khufu, the supposed builder of the Great Pyramid of Giza. In the winter of 1995, I obtained permission to examine the original Westcar Papyrus. I wanted to see

for myself this important document, and particularly the section that speaks of Khufu. After I went through the red tape that such ventures typically require, a young Egyptologist was instructed by the curator of the Egyptian Department, Helmut Wildung, to take me to the underground vaults. Going through the dimly lit corridors of the extensive storehouses of the museum, I was astounded to see so many ancient Egyptian artifacts still wrapped in the packets that were used for their transportation out of Egypt. How many items, I wondered, may still shed clues on this mysterious civilization and its secrets?

The pages of the Westcar Papyrus measure about 50 × 70 centimeters and are kept in a wooden chest of drawers, each sheet carefully covered with protective glass. Miriam Lichtheim, the renowned American philologist at the University of California, Los Angeles, who published an English translation of the Westcar Papyrus in 1975, comments on the narrative aspect of this crucial document:

> This important papyrus, the beginning of which is lost, contains a series of tales woven together by a narrative frame. The whole cycle consists of at least five tales. Of the first, only the last words are preserved. The second has large lacunae, while the third, fourth and fifth are complete, except for the abrupt ending of the fifth tale. . . . The setting of the tales is the Old Kingdom, specifically the time of the Fourth Dynasty: King Khufu is being entertained by his sons. First each son in turn tells a marvellous event that happened in the past. Then, when it is the turn of Prince Hardedef, instead of telling stories of past wonders, he asks permission to introduce a living magician.[1]

The scribe who compiled the text on the extant papyrus is unknown, but it is clear that the narrator of these extraordinary tales was very familiar with the genealogy of the family of King Khufu. As with most of these “magical” tales, Egyptologists have concluded that the narrative is a sort of Pharaonic fiction story, merely written for entertainment and effect. But although the tales are magical in their nature, it may well be that they reflect historical events embellished in prose style. At any rate, the particular tale that is of interest to us is the fourth one, for it clearly offers a tantalizing set of clues to the existence of a possible secret chamber concealed either in the Great

Pyramid itself or somewhere on the Giza necropolis. In view of the importance of this manuscript, it is translated here in its entirety, although with some minor editing for ease of comprehension:

> Now Prince Hardedef stood up to speak: "So far you [King Khufu] have heard examples of the skills of those who have passed away, and one cannot tell the truth from the false. But there is a subject of your majesty in your own time, unknown to you, which involves a great magician." Said his majesty: "What is this about, Hardedef, my son?" Said Prince Hardedef: "There is a man named Djedi who lives in Djed-Snefru [probably Dashour, some twenty kilometers south of Giza]. He is a man of a hundred and ten years, who eats five hundred loafs of bread, half an ox for meat, and drinks one hundred jugs of beer to this very day. He can join a severed head. He can make a lion walk behind him, its leash on the ground. *And he knows the number of the secret chambers of the sanctuary of Thoth.*" (my italics)
>
> Now the majesty of King Khufu had been spending much time searching for the secret chambers of the sanctuary of Thoth in order to copy them for his "Horizon." Said his majesty: "You, yourself, Hardedef, my son, shall bring Djedi to me." [Prince Hardedef then proceeds to collect the magician Djedi with ships, upriver. Djedi takes along his books, and two ships carry him and his retinue to the palace.] After he had reached the residence, Prince Hardedef entered in to report to the majesty of King Khufu. Said Hardedef: "O King, my Lord, I have brought Djedi." Said his majesty: "Go, bring him to me." When Djedi had been ushered in to him, his majesty said: "How is it, Djedi, that I never got to see you?" Said Djedi: "He who is summoned comes, O King, my Lord, I was summoned and I have come." Then the majesty of King Khufu said: "It was also said that you know the number of the secret chambers of the sanctuary of Thoth." Said Djedi: "Please, I do not know the number, O King, my Lord, but I know where the place is." His majesty said: "Where is that?" Said Djedi: "There is a chest of flint in the building called 'Inventory' in On (Heliopolis). It is in that chest."

Then Djedi pronounces a rather strange prophecy. For when King Khufu commands him to bring the "flint chest" to him, Djedi states that he is not the

one ordained for this task, but that it is someone who is yet not born.

> “It is the eldest of the three children who are in the womb of Ruddedet who will bring it to you. . . . She [Ruddedet] is the wife of a priest of Re, Lord of Sakhbu, who is pregnant with the three children of Re, Lord of Sakhbu. He has said that concerning them that they will assume this beneficent office in this whole land, and the eldest of them will be high priest in On.” His majesty’s heart grew sad at this. Djedi said: “What is this mood, O King, my Lord? Is it because of these three children? I say: first your son [as King] then his son, and then one of the three children.” Said his majesty: “When will Ruddedet give birth?” Said Djedi: “She will give birth on the fifteenth day of the first winter month.” Said his majesty: “Just when the sandbanks of the Two Fish Channel (the start of the Nile Delta) are dry! I would have crossed over myself, so as to see the temple of Re, Lord of Sakhbu.” Said Djedi: “Then I shall make for cubits of water over the sandbanks of the Two-Fish Channel” [so that the king can cross].

In recompense for this, King Khufu ordered that the magician Djedi be assigned to the palace and placed under the jurisdiction of his son, Hardedef. Although most Egyptologists attribute such a story to the realm of fiction (George Hart describes such narratives as “tales of fantasy”[2]), there are elements in it that have the ring of authenticity. One of them is the curious prophecy by Djedi that the oldest of the triplets of Ruddedet, wife of the priest of On, will be the one chosen to bring to King Khufu the mysterious flint chest that is in the “Inventory” building and that, according to Djedi, contains the “number” of the secret chambers of the sanctuary of Thoth.

If the story was entirely fictional, then, surely, the author would have made either Djedi or Hardedef the hero of the tale; that is, to be the one to deliver the secrets of Thoth to King Khufu. An analogy in this line of reasoning can be made about the story of Jesus in the Gospels. Although many historians of the Gospels question the story of the miracles and other far-fetched events in these texts, none doubt that Jesus was tried for dissent and suffered the penalty of crucifixion. This is because if this story had not been such a well-known historical fact at the time the Gospels were written, then surely the authors would not have admitted to such a humiliating end for their Messiah.

In short, the authors had to report it, albeit dressed as a sacrifice, because they could not conceal its authenticity. The same reasoning applies to the author or authors of the Westcar Papyrus. They, too, were obliged to report the authenticity of the finding of the number of the secret chambers of Thoth, namely, by the eldest son of the wife of the priest of On, quite simply because it was a known fact at the time. Even though such an argument may not be taken as proof of authenticity, it shows that the narrative, like the Gospels, has the ring of truth. What seems certain, however, is that by the Middle Kingdom, that is, two or three centuries after the construction of the Great Pyramid, there was still a memory of a secret chamber or chambers being planned for Giza by Khufu and modeled, as it were, on those of Thoth.

Who really was Thoth?

What great “knowledge” was he privy to?

Where were his “secret chambers?”

What could they have contained?

WORDS OF POWER

Every alchemist or magician knows that the secret of their art is in the power of words—or more precisely, the way certain words can be charged with power and effect. Perhaps a few examples of the use of “words of power” (call it clever rhetoric or speech making, verbal manipulation or propaganda, or indeed whatever else you will) may elucidate the point better.

In the early stages of World War II the British had been suffering defeat after defeat, and morale was low. There had been the fall of France, Italy, Belgium, and the Netherlands, and then the humiliating retreat at Dunkirk. Churchill needed one decisive victory to change the tide of war. He had it with the Battle of El Alamein in Egypt, with the devastating blow that the Eighth Army, under Montgomery, inflicted on Rommel and the Afrika Korps. This gave him the long-awaited opportunity to deliver his famous words, “This is not the end. It is not even the beginning of the end. But it is the end of the beginning.” The sheer alchemical power and forceful delivery of these few words changed the mood in Britain. The British had begun to

believe that the German army was invincible, but El Alamein changed that negative mood overnight. They could win this war, and eventually they did.

In 320 BCE, when Alexander the Great faced the “invincible” Persian army of Darius III, king of kings, at Issus in Syria, he was outnumbered ten to one. Alexander, when informed that Darius III’s chariot had been sighted near the front line, decided to personally lead a charge mounted on his famous black stallion, Bucephalus. Ptolemy, a seasoned general with many victories to his name, advised Alexander against such folly. “If I were Alexander,” said Ptolemy, “I would not carry this act of madness!” “If I were Ptolemy,” replied Alexander, “I, too, would not do this. But I am Alexander.”

The impact of these words, so charged with immense confidence and bravado, impressed the other generals present at the scene, and within minutes the word got around that Alexander’s army, with their young and daring king, would lead a charge directly against the Persians in an attempt to checkmate its king. Wearing a golden breastplate and helmet, with Bucephalus snorting like a demon from hell, Alexander charged. He managed to break through the Persian defense line and went straight for Darius. The “king of kings” panicked, turned his chariot, and left the battlefield. The rest is the history of our modern civilization.

Sometime in the early part of the first century (the year 32 CE, according to most reckonings) when Mary of Magdalene fell at the feet of Jesus after she had been hotly pursued by a Jewish mob ready to stone her for her alleged whoring sins, Jesus picked up a stone and handed it to the crowd. He then spoke the words of magic: “Let the one among you who is without sin cast the first stone.” The effect was electrifying. A great truth was delivered with stunning effect, and the desired alchemical reaction took place within the hearts of the crowd as they dispersed in shame.

The power of words, when linked to a dramatic act of courage, defiance, or wisdom, can generate a form of magic that will cause a massive and irreversible reaction in the mind or psyche of the receivers. As was noted by Christian Jacq, one of the very rare Egyptologists who appreciate this special aspect of Egyptian wisdom, “Magic can perhaps be defined as the essential energy that flows through the divine and human spheres. . . . Learning

hieroglyphs, ‘the words of the gods,’ is the way to acquire knowledge of those names [of the gods] and the energy they hold.”[3]

First, Jacq recognized that the “language” of the gods is the hieroglyphic language. Second, he then correctly concluded that the intellectual and intuitive ability to learn and apply this language with its full force is what it takes to become a magician. Also Murry Hope, the well-known but very controversial researcher and author of ancient Egyptian lore,[*35] wrote that Thoth’s “feats of magic healing [were] usually achieved through the power of his voice,”[4] and the Egyptologist Sir Wallis Budge noted that Thoth “had the knowledge of the ‘divine speech’ . . . that he was the ‘lord of the books’ and the ‘scribe of the gods’ and ‘mighty in speech,’ i.e. his words took effect, and he was declared to be the author of many of the funerary works by which the deceased gained everlasting life.”[5]

Sadly, there is a great deal of misconception about magic in the modern world. The established orders of the three major Semitic religions—Judaism, Christianity, and Islam—have, apparently for our own salvation, made it their business to persecute magic, and now, after two millennia of battle have, or so we are led to think, all but eradicated this supposedly demonic practice. In effect, however, magic is still around, except it is not called magic but marketing, publicity, advertising, and, in its most dangerous cloak, politics. In other words, magic, or more precisely, magical words (subliminal messaging), has become a commercial and political tool rather than the spiritual and healing aid it was originally meant to be. Oddly enough, the very bodies that practice it most, the religious institutions, are those who condemn it with the most virulence and severity. As Jacq noted, “It is not possible to separate magic and religion. Can we imagine a ritual without the influence of magic? Don’t the religions of the book—Christianity, Judaism, Islam—however much they may sometimes deny it, exert a magic over the human soul, enabling it to reach out to the realities that our senses cannot grasp?”[6]

The most potent delivery of magic requires an ambience in which powerful rituals, symbols, and evocative liturgy are combined to cause an effect on the human mind. The most vivid example of this is the Catholic Christian Mass dispensed within the magical and “sacred” ambience of the church or cathedral. Archetypal symbols abound, and the Eucharistic liturgy, with the

carefully chosen magical words and rituals that evoke blood rituals, death, resurrection, and redemption, is no different from that of the pagan "dying and resurrecting" sons of gods, such as Adonis, Dionysus, Mithra, and Osiris, and their religions practiced in ancient times. Indeed, as many researchers have shown, the Christian rituals and myths are practically modeled on these more ancient religious systems.[7] Yet, ironically, the church has, for the last fifteen centuries or so, embarked on a global policy of suppression, condemnation, and eradication of magic. In his study on the origin and meaning of magic, author and researcher Jeremy Naydler wrote:

> There are formidable obstacles to approaching magic as it was practiced in ancient Egypt. Most obviously there is the heritage of European religious thought that, conditioned by the theology of the Christian Church, has created a spiritual atmosphere in which magic is viewed with fear and distrust. The attitude of the Church to magic has been, and remains, hostile and condemnatory. At the beginning of the century, the Catholic Encyclopaedia defined magic as "The art of performing actions beyond the power of man and with aid of powers other than the Divine," and condemned it and any attempt at practicing it as "a grievous sin against the virtue of religion, because all magical performances, if undertaken seriously, are based on the expectation of interference by demons or lost souls." For centuries in the Christian West any relationship to the spiritual world other than that sanctioned by formal religion has been discouraged. And so magic—along with its "occultism" in general—has been widely regarded as a dangerous deviation from the norms of beliefs and worship established and promulgated by the Church.[8]

Naydler also points out that the division of magic and religion is a product of the Christian era and that prior to the formation of the Church of Rome in the fourth century CE, such a division was unknown. In short, Naydler, says, "religion and magic were not separated: religion was magical."[9] We shall see in chapter 6 how magicians of the Renaissance not only advocated the return of the Egyptian magical religion but also took serious personal risks by trying to induce the Vatican to replace the orthodoxy of the church with the magical religion of Hermes Trismegistus, the Egyptian Thoth.

The modern term *magic* comes from the Greek *magos,* which denoted priests and seers from the East, notably Persia, India, Babylonia, and Egypt. Thus in the Greek Gospel of Matthew, for example, the magi from the East that follow the star of Bethlehem are to be perceived as "magicians" who, in accordance with their art, were astrologers and were in contact with supernatural powers beyond. It must be also emphasized that although we generally speak of the ancient Egyptian religion, the ancient Egyptians themselves had no concept of religion as such, and indeed no word exists in the hieroglyphic language that can be translated as meaning "religion." "From the Egyptian point of view," wrote the eminent philologist Alan H. Gardiner, "we may say that there is no such thing as 'religion'; there was only Heka, the nearest English equivalent of which is 'magical power.'"[10]

Naydler wrote, "To understand, to harmonize with, and then to activate Heka in given situations is the sacred science and practice of magic. It follows, therefore, that a path of inner development is a prerequisite for the ability to wield magical power. . . . So the magician is one who has made him or herself a clear channel for transmitting Heka."[11]

In ancient Egypt the prerequisite for holding a position of high office—and ultimately the supreme office of pharaoh—was that the individual should be in possession of Heka; that is, magical power. All matters of state, being the dispensation of royal decrees, censuses, inventories, laws, and even war, were administered through the medium of magic. As I have pointed out, the ability to activate magic required a sacred ambience, as well as sacred words, signs, and rituals. It took a magician to do so. The magician, therefore, was an indispensable entity in the pharaonic household, one who had to be proficient in the highest degrees of magic. This may partly explain why, in modern esoteric societies such as the Freemasons, individuals who are likely to hold high office of state—like many of the U.S. presidents, for example—have undergone a ritualistic initiation into the higher degrees, such as the much-written-about 33rd degree of Freemasonry.[12]

In the pharaonic theocracy, the training and initiation process of a magician-neophyte was carried out in a special "school" attached to the temple complex. These schools, as we have seen in chapter 2, were known as the House of Life, and in them a stringent learning process was implemented. Like the rigorous training that young potential officers are put through in

military academies such as Sandhurst and West Point, not all candidates were mentally or physically equipped to go through the intense process of initiation. Only a handful became adepts, and it was these special men, or women, who were highly prized for their skills and ability to perform magic. These adepts were known as scribes of the House of Life, a title that conferred on them the highest degree of magical power. Thoth, according to the ancient Egyptian tradition, was the actual inventor or father of such magic. Thoth was thus called the "Master of Words of Power"; "Thoth, Great One of Spells"; "Thoth, Master of the Divine Word"; and "Thoth the Magician." All these titles are thus encapsulated in the famous epithet Thoth the Thrice Great. So great was Thoth's wisdom and ability to deliver words of magical power that he held the highest office in the Egyptian pantheon, that of judge of the gods. He was also the messenger of the gods and was assigned the supreme office of scribe of Osiris; that is, the magician of Osiris.[13]

We have already made the distinction between Thoth and Hermes Trismegistus; that is, the syncretized Egyptian Hermes of the Hellenistic period, that quintessential sage or wise man of the Western esoteric traditions. It is now clear to see why Thoth was his model and prototype. Indeed, in a sense Thoth can be regarded as the prototype of all wise men and magicians, the supreme archaic equivalent of a Merlin, a John Dee, a Francis Bacon, and an Albert Pike[*36] all rolled into one. Unlike some of these historical characters, however, Thoth was deemed to place *truth* above all other considerations and to hold that in the application of magic it was imperative that the words spoken were filled with *truth.* As such, Thoth's integrity was beyond question or reproach. It was Thoth who was called on to judge the great battle of succession between Horus, the son of Osiris, and Seth, brother and murderer of Osiris. It was also Thoth who was in charge of the navigation and the course of the celestial "ship of a million years" on which the retinue of the supreme Atum-Re traveled across time and space. It was Thoth who was the keeper of divine time as defined by the motion of the stars.[†37]

All these required a total commitment to the *truth.* Thus, the magician was the ultimate practitioner of truth and of Heka; that is, true magic or, better still, magical truth. The word *heka,* in its connotation of *truth* has, in fact,

survived in Egypt. In the pure, Arabic dialect, Egyptians still say “hake” to mean what is *right* or *true.* To be of “hake” means to be both wise and truthful. One cannot exist without the other.

SACRED SCIENCE

Thoth was depicted sometimes as an ibis, other times as a baboon, and his celestial counterpart was the moon. His most common form is of a man with the head of an ibis. To understand this strange and curious symbolism, it is important that we cut beyond the orthodox veil of contemporary Egyptology and delve deep into the symbolist approach pioneered by the likes of René Adolphe Schwaller de Lubicz and John Anthony West.[14] In his groundbreaking book *Serpent in the Sky,* West explains an inherent problem with modern Egyptology.

> When it comes to symbolism, we find a free-for-all, with little unanimity of opinion anywhere. At best, a symbol is recognized as a subconscious representation of archetypal concepts, perhaps experienced in dreams. At the more common worse, symbols are regarded as arbitrary devices invented by aggrandizing priesthoods to cloak their activities in secrecy and buffalo the masses. The symbol in ancient Egypt is neither. It is a scrupulously chosen pictorial device designed to evoke an idea or concept in its entirety. It is a means of bypassing the intellect and talking straight to the intelligence of the heart, the understanding. The heart synthesizes; the mind analyzes. A true symbol is neither primitive nor subconscious. It is a deliberate means of evoking understanding, as opposed to conveying information. Words convey information; symbols evoke understanding.[15]

In November 1998 West and I organized a special guided tour of Egypt, which we called Stars and Signs. Several authors who had studied ancient Egypt and its “sacred science” of symbols, including Colin Wilson, Michael Baigent, Graham Hancock, Robert Temple, and Yuri Stoyanov, were invited to participate in the event. Among the guests was my brother, Jean-Paul, an architect and a keen adept of ancient Egyptian architectural style and its symbolic function. During one of the sessions where symbolism was discussed, I asked Jean-Paul to narrate how, as young boys, we used to trap a certain bird in the western desert of Alexandria. Here, in brief, is the story he

narrated.

> There is a small bird, a type of wagtail, known to the Egyptians as Abu Deil, “Father of Tails,” which comes from Central Africa. Each year, in late September, this bird migrates north to the Egyptian shore of the Mediterranean. On its long journey, the Abu Deil takes rest in the desert, west of Alexandria in order to feed and replenish its energy stores for the long and dangerous crossing of the sea: a sort of refueling transit. Sought for its delicate flesh, the Bedouin of the Western Desert have, since time immemorial, learned the complex techniques of trapping this elusive and highly intelligent bird. And it is from the Bedouin that, as young boys in our teens, we learned the art of trapping the wagtail.
>
> Late September is, of course, the time of the autumnal equinox, when the sky is clear and the air very still. The waters of the Nile are receding after the flood period in August, and there is a feeling of renewal of the vegetation and the thick and rich alluvial soil of the Nile Valley. The Abu Deil appears, as if by magic, at dawn, with the equinoctial sun rising due east. It likes the open desert, perching always on small rocks, watching and communicating with the environment with the constant wagging of its tail. The art of trapping lies in the knowledge that it feeds solely on a cockroach called the “Abu defess,” a sort of soft, rounded creature that lives in the hot sand. The bait is hooked on a small, metallic trap carefully placed in the sand near a rock. The game is now to lure the wagtail to the rock. This is done with immense patience and skill. By making a gurgling noise—achieved by rubbing your hand over your throat—you “speak” to the bird, telling it, as it were, to go to the rock.

If one is not initiated into all this, the image of the wagtail as a hieroglyphic sign cannot be properly understood. At best it will be interpreted as a bird indicating the motion of wagging; at worse it will be read as being merely a phonetic; that is, an alphabetic glyph. In actual fact, as we have seen, the full knowledge of the appearance of the wagtail in Egypt should evoke the idea and moods of the autumnal equinox, the receding waters of the Nile, the rich soil of the valley, the purity of the western desert, and the stillness and calm of the weather at this time of year; and possibly more, such as the idea of migration from the south, the daring crossing of the sea, the knowledge of

navigation of birds, and so on. A hieroglyph, therefore, encapsulates the knowledge of the image in the fullest sense.

Without such knowledge or initiation the reader cannot possibly decipher the true messages and the whole range of ideas locked in the image. This system of knowledge is the QBasic software of the mysterious hieroglyphic language of images. Imagine the display of a wagtail icon on your Windows 98 computer screen, which, when you click it, opens, or unzips—to use the correct jargon—into a large file full of information that is rich in photographs and illustrations. Then imagine this icon in your mind, so that when you think of it, the same data begin to unfold. The icon does not necessarily have to be that of a wagtail; it can be some image that symbolizes a wagtail. This appreciation that one image can be represented by, or grafted onto, another image, sign, or word, and the knowledge of how to perform this is the art of the true alchemist or magician.

In Christian symbolism Jesus is the “lamb,” the “phoenix,” the “savior,” the “redeemer,” the “crucified,” and so on. A cross, a lamb, and a phoenix, therefore, are interchangeable icons to convey the vision of Jesus and the many subtle aspects of his nature. Thus to be privy to the secrets of hieroglyphs and the symbolic sign language of the Egyptians, you must, by necessity, be in possession of this knowledge. To do so, you must, by extension, have undergone a process of initiation. No initiation, no knowledge. No knowledge, no understanding. With no understanding there can be no magical powers. By definition, therefore, all modern Egyptian philologists and Egyptologists should be, in a manner of speaking, also magicians. Sadly, nothing is further from the truth. As Lewis Spence once wrote, “Most of what has been written by Egyptologists on the subject of Egyptian magic has been penned on the assumption that magic is either a degraded form of religion, or its foundation. This is one of the results of the archaeologist entering a domain where he is usually at a loss.”[16]

Also, as observers such as Henri Frankfort and, of late, Egyptologist and archaeo-astronomer Jane B. Sellers have pointed out, the modern Egyptological establishment, since the 1940s, has cut itself away from the magical and mystical tradition of ancient Egypt.[17] Regarding themselves as “scientists,” by the very nature of this term they feel uneasy and, indeed, perhaps even intellectually polluted when confronted with the intense esoteric

aspects of the very “science” they have declared themselves the custodians of. As “scientists” they must conform to its rigorous rules, which demand strict objectivity toward the analytical process of investigation.

A recent example of this is the heated debate that has been generated over the discovery of a small door at the end of the long, narrow shaft of the Queen’s Chamber within the Great Pyramid of Giza. Its discoverer, Rudolf Gantenbrink, is the epitome of the modern scientist caste. Pragmatic to the core, skeptical, and rigorous in his analytical approach, he systematically rejects the persistent suggestion that the shafts in question, as well as the door he has discovered, are, in all likelihood, “magical devices”[*38] intended to assist the soul of the departed king to reach the astral realm of the gods. On his official Internet website,[18] Gantenbrink presents a thoroughly analytical treatise on the design and meaning of the Great Pyramid and the shafts within it. There is, amazingly, not one word or reference to the esoteric aspect of the monument, the belief system of its builders, the Pyramid Texts that relate to it, or even the intense astronomical qualities and alignments of its design.

Despite the overwhelming evidence to support the stellar alignments of the shafts,[19] it is practically ignored by Gantenbrink. To him, the design and construction of the pyramids and the shafts must be brought down to the nuts and bolts of modern architectural rules of measurement and dimensional units, which he sees as the key to solving the “problem” of the Great Pyramid. Feeding into Auto-CAD software the data and measurements derived from Flinders Petrie (in 1881) and Maragiolio and Rinaldi (in 1960), as well as those measurements he derived himself in 1992 and 1993, Gantenbrink undertook a mathematical analysis of the design of the Great Pyramid by comparing the principles of its architecture to that of a modern town house.[*39]

Here is a sample of Gantenbrink’s analysis:

> It is interesting that the shifting of the lower construction point of the shafts from the pyramid axis amounts to exactly 22 cubits, i.e. 2 x 11 cubits. This shift resulted in quite substantial problems during execution of the works, because the exit points clearly had to lie at equal height. For this, not only had two angles to be determined but so had the ratio of the two angles to each other and to the axis of the pyramid, in order for them

> to be precisely executed structurally. A grid of 11 x 11 cubits was placed above the pyramid. The grid, therefore, corresponds to a scale of 1:40 referred to as the pyramid base. This grid is irrelevant to the height of the pyramid. In actual fact, the Cheops grid, as I ascertained during my ongoing work, is not square but rectangular, in a ratio of 7 to 11 cubits, i.e. one 40th of the height to one 40th of the base. We are using the square grid here only to clarify the design process more effectively. The right northern shaft is clearly designed in a ratio of 11:7 grid points and the left southern one in a square ratio of 7:7 grid points. By reversing the ratio of 11:7 to 7:11, I obtained the counter-angle in the diagonal, which lies at 90° to the northern shaft. The angle, the counter-angle and the square counter-ratio can therefore be geo metrically determined.

This sort of scientific jargon in the quotation above ends up reducing the most powerful of esoteric, ritualistic, and symbolic monuments ever devised by the mind of man, the Great Pyramid, into dry arithmetical verbiage. It is like a surgeon trying to find the soul of a dead person by dissecting the body, only to be left with a bloody mess of flesh, bones, and tissue. Sadly, this is the very thing that has been happening to the scholarship of ancient Egypt—and indeed to other ancient cultures—when left in the hands of scientists alone. Egyptology is not dealing with an ancient science; it is dealing with an ancient *sacred* science. The Great Pyramid is not only an engineering structure conforming to clear geometrical rules but also is a *sacred temple of initiation* into the mysteries of rebirth, reincarnation, and cosmic existence. To be sure, the ancient architect-priests used geometrical and mathematical canon to design the Great Pyramid, but this canon was an intrinsic part, not of an engineering manual, but of sacred books used for the highest system of occult initiation. Geometry was sacred. Art was sacred. Architecture was sacred. Hieroglyphs were sacred. Astronomy was sacred. They were all part and parcel of a sacred knowledge, a sacred science if you will, taught to high initiates in the temples. The mind of man, which they deemed the most sacred thing of all creation,[20] was to be made adept to this sacred science or knowledge in order to find the creator and experience eternity. Those who planned and designed the Great Pyramid were not architects in our modern definition of the word. In fact there is no need for architectural prowess to design a regular pyramid. Any schoolchild can easily design a pyramid.

These ancient men, however, were high initiates and magicians, brought into the occult sacred science of symbols and cosmic ambience. The Great Pyramid is not only a masterpiece of architecture and engineering, it also is a masterpiece of sacred science and esoteric knowledge.

THE NATURE OF THOTH

The identity and nature of Egyptian deities is a matter of much misunderstanding among Egyptologists. As pointed out by J. S. Gordon in *Land of the Fallen Gods:*

> It is not uncommon amidst conversation about ancient Egypt to hear people refer to "the Egyptian pantheon." Yet most Egyptologists will tell you quite categorically that there is no such single pantheon, but rather several: all of them very confusingly cross-related in a manner, which defies a universal coherent, hierarchical classification. The fact that several of the gods have half a dozen or more alter egos with different animal heads or crowns or other headgear and apparel to match is itself a source of endless confusion to the uninitiated. It is also an endless fascination to the Egyptologists whose forte lies in the field of unraveling such mysteries and classifying everything as neatly and as tightly as possible.
>
> To date, this has been done by either grouping the related god-figures themselves together, or otherwise relating them to the city or Nome specifically dedicated to their worship. Unfortunately, neither of these two approaches provides any real sense as to why such a complex approach to their religion should have been adopted by the Egyptians. In fact, even eminent Egyptologists have so far given up trying to resolve the problem, that they have in most cases opted for a choice between animism or the idea that a specific deity must have been named after a real historical figure whose personality and exploits only subsequently became "mythologized." From such limited vision and real understanding historical chaos is derived.[21]

A good example of such tagging is provided by George Hart, an expert in Egyptian deities. In his *Dictionary of Egyptian Gods and God desses*, Hart defines Thoth as:

Thoth—"Dejeheuti" in ancient Egyptian—can be represented under two forms:

(a) Sacred Ibis
(b) Baboon (*Papio cynocephalus*)

> Thoth can be depicted as the ibis or baboon, appear in nature or, in the case of the ibis, anthropomorphic with the bird's head superimposed on his shoulders. In each instance the god wears a crown representing the crescent moon supporting the full-moon disk. Both his sacred creatures can be interpreted in terms of lunar symbolism. Thoth as moon-god could manifest himself as the sacred ibis whose long curved beak hints at the crescent new moon and whose blackand-white feathering could be seen as indicating the waxing and waning of the moon. Baboons make agitated chattering sounds at dawn and consequently this could be understood as a greeting to the rising sun by creatures of the moon-god.[22]

At first impression, such an interpretation seems reasonable. Closer scrutiny, however, reveals the flaws in this overly simplistic analysis. And no wonder. According to Hart, "Egyptian scribes did not concern themselves with the historical or logical development that might have led to the adoption of these creatures as sacred to Thoth."[23] This sort of oblique logic that passes for scientific Egyptology these days is at best confusing, at worst misleading. Today there are virtually no royal ibises to be found in Egypt. As for baboons, these have long disappeared. So one wonders on exactly which observations Hart and those like him derived their interpretations. In order to observe these creatures in a natural habitat similar to Egypt, one has to travel upriver to Sudan.

As it happened, in 1979 I had the opportunity to work as a construction engineer for a year in Sudan, at the Jabal El Fau region some three hundred kilometers from Khartoum. Our base camp was sited at the foot of a rocky mount that was populated by baboons. The first thing that strikes you about these creatures is their very humanlike features. This forces the mind to ponder on the original natural state of humans. In short, the sight of a baboon acts as a subliminal device to trigger the idea of natural *origin* and remote

ancestors. The other thing that is striking about baboons is their keen power of observation. They sat, perched on the rocky hilltops for hours, especially at dawn and sunset, and watched intently what was happening around them. With sharp, piercing eyes that reflect a natural wisdom evolved through millions of years, the baboon notes, records, and analyzes every move, every change with infinitely fine-tuned senses and instincts.

One of the technicians working on the project developed a kind of friendship with one of the creatures. A large male baboon had taken to coming down at dawn and sitting calmly on a rock, watching the man go about his work. Finally, after weeks of such ritual, the baboon approached the man. There was no threat in the baboon's mannerism or in his eyes. What the man felt was a strange sense of communion and familiarity. It was as if he and the creature had become one, brought together by an invisible interface, a sort of ancient link that flowed between them. For weeks the baboon would come at dawn, and each time the same magical mood would take over. Here were two creatures, one still in the "primordial" state, the other "evolved." Yet, in a strange way, it was the man who seemed to be the pupil, and the creature the teacher. A teacher of what? The man became aware of his own great ancestry and of an ancient legacy that seemed locked in the depths of his instinctive and intuitive self. He realized that the creature was showing him how to communicate again in the silent language of nature and of the cosmos. He remembered that he was, after all, natural man, cosmic man, made from the same stuff as the baboon, molded and forged in this form by some twelve million years of mutation and evolution. A baboon, therefore, is an ideal symbol to denote such cosmic awareness. As for the ibis, this bird is the Nilotic creature par excellence. It seems to know every cycle, every variation, every current of the sacred river. The cycles and rhythms of the Nile closely follow the colors of the year. In the summer solstice the river swells and overflows with the floodwater coming from the far-off south. At the autumnal equinox the river is at midlevel. At the winter solstice it is at its lowest. At the spring equinox it is at again at midlevel. In the sky the sun exhibits the same cycle, finely tuned by the moon and the stars.[*40]

To be like the royal ibis, therefore, is to know the secrets of the Nile and of the sky, and by extension, the very forces that regulate Egypt itself. The combined symbol of baboon and ibis, therefore, denotes divine knowledge of

the silent language of the gods, as well as a mediator between animal-man and his divinity. Thoth, later Hermes Trismegistus of the Renaissance, was that magical entity, endowed with the knowledge and wisdom of the divine, and the inventor of the sacred science of ancient Egypt. Egyptologist Christian Jacq, in his book *Magic and Mystery in Ancient Egypt,* calls Thoth the "patron of Egyptian magicians"[24] and says that he served as "model for all his disciples"; that is, the scribe-magicians:[25] Thoth was the "master of hieroglyphs and magic . . . the guardian of wisdom, inventor of the sacred language, astronomer, mathematician . . . the measurer of all things . . . equipped with magical power."[26]

To acquire the secrets of Thoth's magic, the candidate must pass through the high initiation process practiced in the House of Life. In his book *Freemasonry of the Ancient Egyptians,* Manly P. Hall provides a glimpse of the immensely powerful cerebral abilities that high initiates, even in later times, would acquire through this initiation. Hall speaks of the initiation of Plato and Pythagoras, which, according to many accounts, took place in Egypt.[27]

It was said of Pythagoras that when perfect strangers met him on the road they fell on their knees before him, overcome by some mysterious force that he emanated. A similar story is reported of Apollonius of Tyana, who, when hearing of a riot among the people, stood silently in front of them and, by the sheer forceful presence of his charismatic personality, quelled the agitated crowd. The patriarch Moses, who also underwent his initiation into the Egyptian mysteries at Heliopolis, was also such a man.[*41]

The point that is being made here is that there existed a sacred science in Egypt that could only be imparted to gifted individuals with a strong predisposition for intuitive learning: the type of learning that is done with the human apparatus of perception, with the fine tuning of the five senses such that they functioned jointly as superreceivers and transmitters of messages. Thus the initiation or training of natural magicians was to fine-tune the sensory perception. Anyone can fine-tune his or her senses to "read" the messages of nature. However, to be a magician is to be able to reverse the process; that is, to transmit the messages to others by using the *language of the gods.* This is the *arcana arcanorum,* the ultimate secret of the magician. Thoth, the inventor of this magic, was supreme in its application. We shall

see in chapter 6 that in the Hermetic traditions Thoth is viewed as an entity who has been reborn throughout the ages in the personage of such magicians as Moses, Buddha, Jesus, and Zoroaster. Equipped with such cognition of Thoth, we can now examine the purpose of his divine mission as *messenger* of the gods.

MEMORY DEVICE

There is a most telling passage in Plato's *Phaedrus* in which a "King of Thebes" called Thamus expresses his deep concern to Hermes-Thoth. Thamus fears that by introducing *writing,* that is, a means of recording things and events, men will no longer use their great and natural capacity of memory, and that this will foster "forgetfulness and sloth" and alienate men from the inner world that links them to God and to nature.

> The story is that in the region of Naucratis in Egypt there dwelt one of the old sacred gods of the country, the god to whom the bird called Ibis is sacred, his own name being Thoth. He it was that invented number and calculation, geometry and astronomy, not to speak of draughts and dice, and above all, writing. Now the king of the whole country at that time was Thamus, who dwelt in the Great City of Upper Egypt, which the Greeks call the Egyptian Thebes, while Thamus they call Ammon. To him came Thoth, and revealed his arts, saying that they ought to be passed on to the Egyptians in general. Thamus asked what was the use of them all, and when Thoth explained, he condemned what he thought the bad points and praised what he thought the good. On each art, we are told, Thamus had plenty of views both for and against; but when it came to the writing Thoth said: "Here, O King, is a branch of learning that will make the people of Egypt wiser and improve their memories; my discovery provides a recipe for memory and wisdom." But the King answered and said: "O man full of arts, to one it is given to create the thing of art, and to another to judge the measure of harm and of profit they have for those who shall employ them. And so it is to you, by reason of your tender regard for the writing that is your offspring, have declared the very opposite of its true effect. If men learn this, it will plant forgetfulness in their souls; they will cease to exercise memory because they rely on that which is written, calling things to remembrance no

> longer from within themselves, but by means of external marks. What you have discovered is a recipe not for memory but for reminder. And it is no true wisdom you offer your disciples, but only its semblance, for by telling them many things without teaching them you will make them seem to know much, while [for] the most part they know nothing, and as men filled not with wisdom, but with the conceit of wisdom, they will be a burden to their fellows.[28]

The hieroglyphic language that Thoth-Hermes had invented was, in fact, a conversion of the silent "language of gods" into a system of signs and symbols that could more easily be stored in the memory and then released at will. Yet what King Thamus should have also feared was that this system would be misused and could fall into the hands of evil manipulators. Take, for example, the symbol of the cross. Everything about the beliefs, doctrines, and dogmas of the Christian church is encapsulated in this symbol. The cross, as history has proved over and over again, can unleash powerful forces, both benevolent and malevolent. When the pope and the bishops were fired by the need to "recapture" the Holy Land from the Arabs, monks went about the streets brandishing the cross, thus stirring the populace into an uncontrollable frenzy that led to several centuries of bloodbath. In Normandy when Joan of Arc marched against the English, hoards of peasants left their homes and fields to follow the cross that the maid brandished at her helm.

It is not only uneducated and illiterate folk who fall for this sort of propaganda. In the 1930s highly talented and cultivated Germans were converted en masse into the Nazi ideologies through the manipulation of symbols and slogans. There is, however, another side to the coin, and symbols can be very powerful and effective tools for constructive and enlightening purposes. Suffice it to conjure the well-known symbols of UNICEF, UNESCO, the SPCA, Greenpeace, and so forth. In order to make use of symbols in the most effective way, it is important to first realize that a symbol is imbued with primordial or archetypal connotations as well as culturally based ones.

Take the symbol of the Red Cross, for example. The primordial element is the red color itself, evoking the most powerful and magical of substances in nature: human blood. Blood as a symbol comes tagged with powerful

connotations of life, death, pain, suffering, rejuvenation, sacrifice, individual identity, family bond, racial caste, and so on. The culturally based element is the sign of the cross, which we have already discussed. The higher the degree of knowledge of this particular symbol, the more effective it becomes. For example, knowing that the Red Cross was once the emblem of the Crusades and the Knights Templar and also that it is a symbol of the Rosicrucian Order and was painted on the sails of the ships in which Columbus discovered the new world adds to the power of the symbol and the ideologies it can evoke. Yet to a non-Christian and non-Western culture such as that of the Arabs, the Red Cross can evoke strong negative perceptions. It is for this reason, for example, that the Saudi Arabian authorities were, and still are, opposed to the Red Cross organization and Swissair and to the use of their logos in the country.[*42]

HERMETIC DEVICE

A very curious incident happened in Saudi Arabia in 1982 while I was working there. I had sent my Sudanese secretary, Abu Bakr, to collect an airline ticket for me at the Saudia airline office in downtown Riyadh. He returned with strange news: the Saudia office, he was told, was temporarily closed, and all flights were grounded around the world.

The rumor was quickly circulating in town that something dramatic had occurred while King Khaled was about to board the royal carrier in Riyadh that morning. The king was accompanied, as was the custom, by a *mutawa*, a holy man, who, upon seeing the aircraft, suddenly began to pray and beg the king not to board the flight. The problem, it seemed, was that the mutawa had seen a Christian cross on the fuselage of the aircraft, a very disturbing omen in those days. Stare as they might, neither the king nor his entourage could see this cross. Where was it? The mutawa had been the victim of a phenomenon known as “image in background effect.” His eyes, quite simply, had focused on the white background between the letters *s* and *a* of the Saudia logo, which formed in his mind a white cross. The very minute he pointed this out, everyone began to “see” this cross everywhere: on tickets, airline uniforms, Saudia offices, travel agents, posters, and so on.

It was as if the whole country had been suddenly hit by a malignant virus that had spread its infection everywhere. The “cross” spread like wildfire. It

was, of course, impossible to tell whether this had been a deliberate trick or just coincidence. This was now academic. The device, whether put there intentionally or not, had been detonated by the mutawa, and the whole country was now awash with white Christian crosses. Rumors of plots and conspiracies against Islam began to circulate. Left unattended, they would contaminate the psyche of the nation like a plague. A royal decree was thus issued to have all the Saudia logos changed.

Another well-known example of a deliberately planted Hermetic device was brought to light in 1982 by authors Michael Baigent, Richard Leigh, and Henry Lincoln in their bestselling book *The Holy Blood and the Holy Grail* (retitled *Holy Blood, Holy Grail* in the United States). This involved a painting by the seventeenth-century French artist Nicolas Poussin known as *Les Bergers D'Arcadie.* In this painting, which depicts a pastoral scene in the fictitious land of Arcadia,[*43] a group of shepherds are crouching over a sarcophagus on which is inscribed the Latin words *ET IN ARCADIA EGO* (and in Arcadia I). The authors suspected this apparently incomplete phrase to be a sort of anagram. When they rearranged the letters into a coherent Latin phrase, it produced *I TEGO ARCANA DEI*, which translates as "I conceal the secrets of God."[29]

The profile of the mountain peaks and other features of the painting were then matched to an actual landscape in the south of France where a similar sarcophagus had once existed. Gradually other clues led them to an ultrasecret society known as the "Prieuré de Sion" (Priory of Zion), and through that, a whole mystery involving the bloodline of Jesus and the lineage of the French monarchy emerged.[30] Poussin's magical or Hermetic device had worked. Although it had remained dormant for nearly four centuries, it was, as intended, inevitably picked up by inquisitive and initiated minds that pursued its message to its full conclusion.

There are strewn around the globe hundreds, perhaps thousands, of such powerful magical Hermetic devices. The big question, of course, is whether they were deliberately designed to unleash Hermetic ideologies at some time in the future or whether they were merely put there for artistic, decorative, or functional purposes. Take, for example, the glass pyramid that was constructed in Paris in the Palais du Louvre's courtyard in 1984 by architect I. M. Pei.[*44] The choice of a fifty-two-degree angle for the slopes, which is

the same as the Great Pyramid of Giza, is a strong indication that the architect, or those who commissioned him, had a certain ideology in mind that relates to Egypt or its esoteric tradition.

This line of thought is supported by the fact that at the other extremity of the Louvre west of the Tullerie Gardens, is the famous Egyptian obelisk, which was brought to Paris from the Temple of Luxor in Upper Egypt in 1836 and is known to have had Masonic connotations at the time.[†45] The head of the Commission des Grandes Travaux, which commissioned the glass pyramid at the Louvre, was the French president François Mitterand, whose brother at the time was the grand master of the Grand Orient, the body that regulates Freemasonry in France.[31]

The glass pyramid, in fact, was to be a memorial for the bicentennial of the French Revolution. Now it is well known to French historians that one of the principal philosophical themes of the French Revolution was the installing of the *être suprême* (supreme being) as the new godhead for France. This "god" was associated with the eye of vigilance, set in a blazing triangle or pyramid. This emblem is clearly Masonic, a reminder of the fact that many of the revolutionary leaders, including Danton, Robespierre, and Murat, were linked to Masonic lodges. Oddly, in the reign of Louis XIV, the sun king, the artist François Dubois proposed the raising of a giant pyramid in the courtyard of the Louvre, which would be crowned with an eternal flame to the glory of the *roi soleil*, the sun king.[32]

It may be relevant that Mitterand was often dubbed the "new sun king" by the French media, a comparison with Louis XIV that may not be entirely jocular. Several architects during the French Revolution, for reasons that still remain unclear, proposed the raising of massive "Egyptian" pyramids for the city of Paris, notably Étienne Louis Boullee, who was in charge of the highly symbolic demolition of the Bastille in 1784. He proposed to use the stones of the Bastille to erect his giant pyramid, and had it been built, it would have towered today in the very heart of Paris.[33]

It may not be a coincidence, therefore, that when Jean Michel Jarre was commissioned by Mitterand to organize the celebrations of the bicentennial in 1989, the musician chose to raise a huge metallic pyramid in front of the Grande Arche at La Defense, known as the Arch of the Brotherhood, a name that, needless to point out, reeks of Masonic connotations. We shall return to

these issues in appendix 1 when we examine the millennial ceremony that had been planned by Jarre for Giza and the Great Pyramid. Meanwhile I hope that it has become obvious to the reader that the glass pyramid at the Louvre is very likely another of those Hermetic devices, and if its symbolism and links are investigated by a would-be neophyte, it would unravel the high ideals of the French Revolution, its esoteric connection with the Masonic ideals of a new world order, and, by extension, its origins in the ancient initiation cult of Egypt.

In short, the device is intended to recruit the right individual whose mind is predisposed to undergo the process of the Masonic-cum-Egyptian initiation path. Monuments such as the Louvre pyramid or the Concorde obelisk are quite simple, yet most ingeniously function as self-activating devices, sort of spiritual antennas that draw into their fold the unsuspecting yet primed individual in an attempt to self-initiate him or her into what may be termed the Masonic ideals. Whether or not I. M. Pei intended this to happen with the Louvre pyramid is now irrelevant. The structure he created is, by virtue of its shape, design, and location, a highly charged Hermetic device.

Thoth-Hermes, as the Renaissance magi had concluded, was the inventor of Hermetic magic. In modern terms, Thoth-Hermes would be akin to an intellectual clearinghouse into which all the marketing, promotion, and propaganda agencies of the world would merge into a megaglobal corporation with unlimited funds and advertising space: a sort of Sattchi & Sattchi to the power of ten. The manuals or books of this ultimately all-powerful system of knowledge are, if we accept the ancient prophecies, concealed somewhere in Egypt, somewhere in a place called Monte Libyco, somewhere near, or even within, the Great Pyramid of Giza.

Finding them, therefore, could be the ultimate prize . . . or, perhaps, an intellectual and scientific weapon.

THE “NUMBER” OF THE SECRET CHAMBERS

In late October 1925, the Egyptological world celebrated the seventieth birthday of Adolf Erman, the famous German philologist. It was Erman who, in 1890, provided the first extensive translation of the Westcar Papyrus, which apparently had taken five years to complete. As is customary in Egyptological circles, the occasion of Erman’s landmark birthday prompted a

special edition of an academic journal, in this case the *Zeitschrift fur Agyptische Sprache*, where a variety of eminent peers presented articles in honor of their elder colleague. It was thus that Alan H. Gardiner, the well-known British Egyptologist and expert grammarian of middle-kingdom hieroglyphs, presented an article on the Westcar Papyrus titled "The Secret Chamber of the Sanctuary of Thoth," which appeared in the prestigious academic publication *Journal of Egyptian Archaeology*.[34] This article was published in its entirety as an appendix in my book with Adrian Gilbert, *The Orion Mystery*, but no commentary or discussion was given due to the lack of space.

The Westcar Papyrus, which we already reviewed at the start of this chapter, is regarded by Egyptologists as a sort of parchment version of the Rosetta Stone, meaning that much of our contemporary knowledge of ancient Egyptian grammar and syntax was derived from the Westcar Papyrus. For many years after Erman's epic translation no substantial new evidence was extracted from it, and the exciting reference to a secret chamber and the mysterious haul it may contain was taken as fiction. Gardiner felt, however, that he had now, in 1925, detected "the solution of an old *crux interpretum* in the Westcar Papyrus."[35] This crux interpretum, or "crucial interpretation," concerned the hieroglyphic words *ipwt* and *wnt*, which, according to Gardiner, stand for "secret chambers" and "sanctuary," respectively.

In the Westcar Papyrus, in the story of the magician Djedi, the latter informs King Cheops (Khufu), the builder of the Great Pyramid of Giza, that he (Djedi) knows "the number of the ipwt and of the wnt of Thoth," which Cheops had long sought, in order to "do the same for his pyramid."[36] The statement by King Cheops, which incidentally is one of the few attributed to this enigmatic pharaoh, reads in full, "Then the Majesty of King Cheops said: it is also said that you (Djedi) know the number of the secret chambers of the sanctuary of Thoth." To which Djedi replied, "Please, I do not know the number, O king my Lord, but I know the place where it is." After careful reflection on the words and statement by King Cheops, Gardiner pointed out that the "nature of the ipwt and of the wnt mentioned in this passage present a problem," for the word *wnt* contained the determinative sign representing a building or structure of some sort. Gardiner thus argued, "The resemblance of its name (wnt) to the name of the city where Thoth was particularly

worshipped, namely Wnw (Hermapolis Magna, also known to the Arabs as Ashmunein) would seem to indicate that it was the primeval sanctuary of Thoth, or else his tomb."[37]

Erman had concluded earlier that the similarity between the two names was fortuitous, but Gardiner did not think so. It was clear to him that the wnt was to be seen as a special building dedicated to Thoth, and he offered that it may well be the sanctuary, either at Hermapolis Magna or another known to have existed in the delta region north of modern Cairo. Gardiner also proposed the notion that King Cheops was not, in fact, looking for the sanctuary itself, but rather for the ipwt; that is, the "chambers" of the wnt, the "sanctuary" of Thoth. This was suggestive that the chambers were no longer in the sanctuary of Thoth but that they somehow had been removed and concealed elsewhere. It is these chambers that Cheops wished to find, so that he could do the same for his pyramid at Giza.

There is, quite obviously, an illogical situation here, for how could the chambers be removed from the sanctuary? Perhaps they were not chambers at all, but portable shrines, similar to those, for example, found in the tomb of Tutankhamun. There, in this king's sepulcher, were found four wooden chambers, which were plated in gold. They were removed in 1922 and now are displayed in the Cairo Museum, along with the rest of the Tutankhamun relics. Could the secret chambers of the sanctuary of Thoth be such contraptions? Were these the chambers that Cheops wanted to find in order to use them for his own pyramidal sepulcher?

Reading the statements of Cheops and Djedi more closely, it also becomes apparent that the king was specifically asking for the number of the secret chambers, and not the chambers themselves. In this respect Djedi states that he does not know the number, but rather knows where it may be found: "There is a chest of flint in the building called 'Inventory' in On (Heliopolis). It is in that chest." What was that mysterious black box? And what was the even more mysterious "number" that was in it? Why was Cheops so eager to obtain it? So much so that the king had "long been searching" for it. Examining the syntax of the word *sipty*, meaning "revision" or "inventory," Gardiner points out that it also stood for "taking stock" of the property of a temple and thus concludes that the wnt was a sort of archive room, a hall of records if you will, that contained, among other things, the number that

Cheops so desperately needed for his pyramid in order to construct secret chambers within it.[38]

THE INVENTORY ROOM

Following Gardiner's interpretation of the Westcar Papyrus, another British Egyptologist, F. W. Green, came up with a radical new interpretation of his own that provides us with a tantalizing insight as to what may have been the nature of the enigmatic "number" that was so highly prized by the builder of the Great Pyramid. In an article also titled "The Secret Chambers of the Sanctuary of Thoth,"[39] Green rejects Gardiner's idea that all King Cheops wanted was simply to know the number of the secret chambers of the sanctuary of Thoth, merely to design his own pyramid in the same manner. Green felt that one should look more closely at the story itself, rather than only at the philology. He first pointed out that in the story, the writer seems to confuse two words, *pdwt* (something that stretches, like a rope or a line) and *ipwt* (account, archive, or plan), which, says Green, are "of somewhat similar sound, which may also have conveyed to him somewhat similar ideas, such as a stretched string for marking a wall, and a succession of lines in list form."

Green thus ventures that "the room called 'Revision' (archives) may be a chart room or perhaps a drawing room where plans were made and stored."[40] Green then turns to the rest of the story, where Djedi the magician informs King Cheops that he, Djedi, is not the one who can bring the flint box or its mysterious and precious contents to the king, but rather one of the three children of a high priestess who is destined to become pharaoh. The mother of the triplets, Ruddedet, is said to be the wife of the high priest of Heliopolis, where the flint box is kept. Now it is a historical fact that the Fifth Dynasty, which succeeded that of Cheops and his son, Khafre, and his grandson, Menkaure, builders of the other two pyramids at Giza, were three brothers born from the union of a priest and priestess of Heliopolis. I. E. S. Edwards, in his classic book *The Pyramids of Egypt*, nominates them as follows:

> A papyrus in the Berlin Museum, known as the Papyrus Westcar, has preserved a legend concerning the origins of the Vth Dynasty which may

> embody a kernel of truth. The papyrus itself probably dates from the Second Intermediate Period, but it was certainly a copy of an older document. According to this legend, the first three kings of the dynasty—Userkaf, Sahure, and Neferikare—were triplets begotten of Ra (the Sungod) and born of the wife of a priest of Ra. Userkaf may well have sprung from a priestly stock, and it seems likely that he himself held the office of high priest of Heliopolis before ascending the throne . . . Sahure and Neferikare were possibly brothers.[41]

These first three kings and three of their successors built pyramids at Abusir and Saqqara, and the last king of this dynasty, Unas, erected his pyramid south of the stepped pyramid of Zoser. It is in this last sepulcher that suddenly the tradition of keeping the interior of pyramids bereft of any inscriptions is broken, for in Unas's pyramid the walls of the main chambers and corridors are inscribed with texts, the Pyramid Texts, which are considered to be the oldest body of religious inscriptions in history.[42]

The Pyramid Texts have been discussed at length in my previous books, *The Orion Mystery* and *Keeper of Genesis.* Until their rediscovery in 1881 by Gaston Maspero, these texts had remained a secret for nearly five thousand years. In brief, then, the Pyramid Texts, which are best described as magical texts, were intended to somehow cause the transfiguration of dead pharaohs into astral beings in the celestial realm of Osiris near or within the constellation of Orion, and their decoding recently[43] has indeed proved to be the key to unravel the mysterious purpose and function of the great pyramids of Giza (see appendix 6).[44] Meanwhile, Green, in his analysis of the Westcar Papyrus, felt that it was highly likely that the prophecy made by the magician Djedi that the mysterious ipwt would be somehow brought to Cheops by a future king of the Fifth Dynasty might indeed relate to the introduction of writings in the chambers of royal pyramids, in an attempt to replicate the secret chambers of Thoth. Green pointed out that the thousands of lines that constitute the bulk of the Pyramid Texts are arranged according to a fixed and sacred system. Green thus suggested that this sacred system of lines—which are also known as "utterances"—and not the design of the chambers themselves, were, in fact, the mysterious ipwt. He wrote, "These long lines of religious texts, set out in certain order, were something quite out of the way,

and the report of them and of their magical value must have impressed those who were living at the time of their execution, and a rather hazy account was handed down to the compiler of the Westcar text. He could not have seen the Pyramid texts himself; they were closed up."[45]

Green then goes on to assume that Khufu did not embellish his "Horizon" (i.e., his pyramid) with these magical formulae, as he doubtless would have done had he found the sealed flint box and its content. But what if he had? What if that mysterious black box with its precious cargo did, in fact, end up inside the Great Pyramid? Where could it be?

In March 1993, as we have already seen in chapter 1, a German team explored the narrow 8 × 8 shaft that emanates from the south wall of the Queen's Chamber in the Great Pyramid. At its end, some sixty meters deep into the central core of the pyramid, the miniature robot discovered a mysterious door with two metal handles, apparently locked from the inside. This door has been called the Gantenbrink door. Nearly ten years later, in 2002, an American team led by the Washington-based NGS explored the shaft emanating from the north wall of the Queen's Chamber and, to everyone's surprise, found a similar door with metal handles. Could the enigmatic black box from Heliopolis be concealed in a small chamber behind one of these doors?[*46]

Frustratingly however, as we have seen, the Egyptian authorities have put a clamp on any further exploration. We shall return to these events and their serious implications later. Meanwhile let us take a look at the textual evidence of another possible secret chamber at Giza, this time not inside the Great Pyramid but deep within the natural bedrock of the plateau: underneath the belly of the Great Sphinx.

4

THE TOMB OF OSIRIS

This is the Place . . . the burial of Osiris in the House of Sokar.

MEMPHITE THEOLOGY CA. 2000 BCE, SHABAKA STONE, BRITISH MUSEUM

SECRETARY OF OSIRIS

Other than his attributes as the supreme magician and inventor of the sacred science, Thoth, above all else, was the messenger of the gods. As such, his word was beyond reproach and his wisdom unquestioned. So much so that the ancient Egyptians allocated to Thoth the role of secretary to Osiris, the legendary founder of pharaonic civilization and god of the afterlife. According to Diodorus Siculus, a Roman historian who lived in the first century BCE, "Osiris held Hermes [Thoth] in high honor, because of his ingenuity and power of quick invention. Hermes taught men to speak distinctly, he gave names to things which possessed none before, he invented letters, and instituted the worship of the gods; he invented arithmetic, music, and sculpture, and he formulated a system of astronomy. He was the confidential scribe of Osiris, who invariably accepted his advice upon all matters."[1]

But who really was Osiris, this man-god whom Thoth so diligently served? Could such a figure have actually existed?

When Wallis Budge set about compiling a study of Osiris, he ended up with an eight-hundred-page thesis, which he titled *Osiris and the Egyptian Resurrection*.[2] Despite this, Budge had to concede that his study was not exhaustive.[*47] One does not have to search too far to know the reason. The cult of Osiris preceded Christianity by at least three thousand years and, furthermore, survived alongside it as a serious opponent for over three centuries. Indeed, the Osirian cult would have survived even longer had not the Roman church systematically destroyed its temples and outlawed its practice in 391 CE.[†48] However, the cult of Osiris may have indeed reached

our modern era, not just through the secret societies and esoteric groups that evoke his name each day, but actually tucked silently within the very heart of Christian religion itself. Thus, with such an expanse of time to contend with, space allows us only a cursory view of this remotely ancient and all-powerful deity.

There are literally thousands upon thousands of ancient texts inscribed in temples and pyramids, on the walls of tombs and coffins, on papyrus, tablets, stelae, and amulets that speak of Osiris and the trinity he formed with his sister-wife, Isis, and their divine son, Horus. Despite such a mass of texts, it is a well-known peculiarity of Egyptology that no complete narrative of his life, mythical or historical, has ever been found from ancient Egyptian sources.

However, through various apocryphal versions from Greek and Roman sources, as well as from the Egyptian texts available, it has been possible to reconstruct an acceptable version of the myth of Osiris. In brief, then:

> Osiris was the eldest son of the sky goddess Nut and the Earth god Geb. He was born on the first of the five epagomenal days, that is five days before the summer solstice. His birth was followed by that of his brother, Seth, and of his two sisters, Nephtys and Isis. Osiris and Isis married and became, in effect, the first pharaonic couple to rule Egypt. They established a kingdom of the Zep Tepi (First Time) in the Memphis area (near modern Cairo), under divine rule. Osiris was said to have introduced civilization to the inhabitants of Egypt and to have brought a system of cosmic order and law.

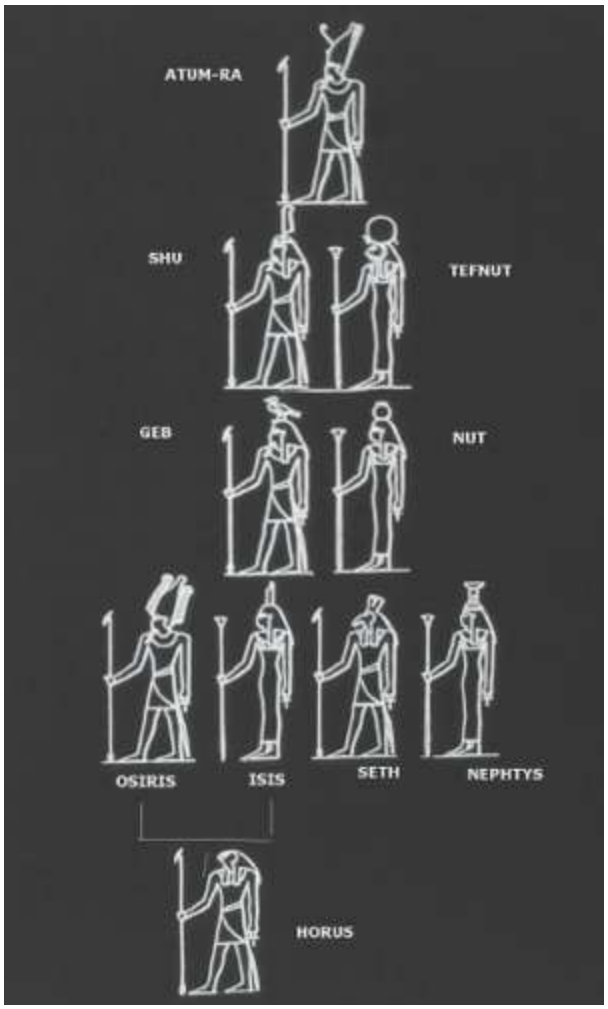


Fig. 4.1. The Great Ennead of Heliopolis, including Horus.

His brother, Seth, who was jealous of Osiris, killed the latter and cut his body into fourteen parts and cast them all over the land of Egypt. Isis, after an epic search, brought the parts together (except the phallus, which she could not find) and revived Osiris through the magical rites she had learned from the god Thoth. She then placed an artificial phallus on the body of Osiris, and thus became pregnant with his seed.

Meanwhile Osiris departed into the sky to establish a cosmic kingdom of the First Time (the Duat) among the stars of Orion on the banks of the celestial Nile, that is, the Milky Way. Isis gave birth to a son, Horus, in the marshes of the delta. Horus grew up and challenged his evil uncle, Seth, to a duel. After a great battle, which took place in the Memphis region (at the legendary Kher-Aha, “Place of the Battle”), Horus defeated Seth and won

back, with the aid of Thoth, the throne of Egypt. All subsequent kings of Egypt were deemed to be the reincarnation of Horus. When a Horus-king died, he, too, would be brought to life through the magical rituals of Isis and, like Osiris, would impregnate the womb of the goddess (the queen or a high priestess) with his seed and then depart into the sky to join Osiris in the constellation Orion (the Duat).

Fig. 4.2. The god Osiris on his throne in the Duat, with Isis and Nephtys behind him.

Although Egyptologists are adamant that Osiris was a mythical character, the ancient Egyptians themselves had no hesitation in asserting that Osiris had actually lived on Earth in a remote golden age and had established civilization in their land. Indeed the whole system of pharaonic theocracy, its religious festivals, its calendars, its laws, and even its codes of social behavior, rested on this very belief.

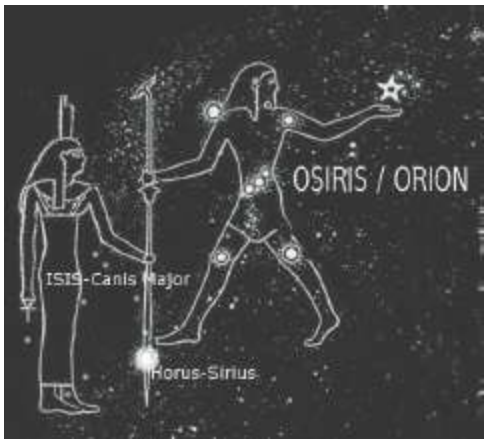


Fig. 4.3. Osiris and Isis in their stellar form, the stars Orion and Sirius, in the constellations of Orion and Canis Major.

So could the Egyptologists be wrong? Could it be possible that Osiris really existed, as the ancient texts say? If Osiris did exist, then surely such a king who was attributed to have messianic virtues by the ancient Egyptians would have been buried in a magnificent sepulcher, as indeed all other subsequent kings of Egypt had been. Let us, then, indulge for a while in such a hypothesis by asking, Where could the Tomb of Osiris be?

THE HOUSE OF SOKAR

When the Greek writer and historian Herodotus visited Egypt in the fifth century BCE, he was taken to the Giza necropolis by an Egyptian priest.[3] It is probable that at this time the Great Sphinx was totally covered in sand, for Herodotus does not mention the monument at all, which would be a most unlikely omission for one who has come to be known to the world as the "Father of History."[*49] Herodotus, on the other hand, does mention the Great Pyramid in much detail and also made this tantalizing comment: "As I said . . . the *mound* upon which the pyramid stands, and the *underground chambers*, which Cheops intended as vaults for his own use: these last were built on a sort of island surrounded by water, which was introduced from the Nile by a canal"[4] [my italics].

Egyptologists generally discount Herodotus's story as being the result of gossip that the gullible Greek might have picked up from an uninformed priest or dragoman. However, some researchers are not so sure. Jean Kerisel was one of them. Kerisel was a highly respected senior structural engineer,

president of the Franco-Egyptian Society in Paris, and decorated with the Croix de Guerre and the Legion d'Honneur, France's highest recognition for services rendered to the nation. In his later years Kerisel acted as advisor to the Tower of Pisa Restoration Project in Italy.[†50]

In 1991, after participating as a senior consultant on the Cairo Underground Metro Project, Kerisel became interested in the Great Pyramid. He was convinced that Herodotus's story about the "island tomb" under the Great Pyramid was historically true, and so he applied to the Egyptian authorities for permission to investigate the Subterranean Chamber of the Great Pyramid. This chamber was deemed "abandoned" by Egyptologists. It lies some four hundred feet underneath the pyramid and is reached by a low tunnel perfectly cut into the natural rock and sloping at an angle of about twenty-six degrees, which, to the bafflement and admiration of engineers such as Kerisel, was fashioned with gun-barrel precision.

Normally, permissions for such explorations in the Great Pyramid are obtained with the utmost difficulty, and Kerisel, despite his very impressive credentials and high recommendations, had to wait until 1993 before such permission was granted by the SCA. Carefully engineered calculations and an educated hunch had convinced Kerisel that a secret chamber might exist underneath the bedrock of the Subterranean Chamber of the Great Pyramid, just as Herodotus had reported. Kerisel's objective, therefore, was to drill a small hole in the horizontal tunnel that led to the Subterranean Chamber at a specific spot where he had detected an "anomaly."

To Kerisel's disappointment, this yielded no conclusive evidence to support his theory. And so, due to his age and health (he was eighty-four years old at the time!), he had to abandon any hope of further exploration. Kerisel remained adamant that somewhere under the Great Pyramid or under the bedrock of the Giza plateau would be found the mysterious tomb of Cheops reported by Herodotus.[5]

In April 1993 I was introduced to Kerisel, who came to see me in England, where I lived at the time. A grand old man of Egyptology, Kerisel was molded in that exquisite French upper-class savoir faire that delighted everyone, especially the ladies, and especially my mother, who happened to be visiting me from Australia.[*51]

We became instant friends. I had arranged for Kerisel to meet I. E. S. Edwards, the eminent British Egyptologist, an honor that Kerisel had long waited for.

Fig. 4.4. Meeting of Jean Kerisel and I. E. S. Edwards in Dragon House, near Oxford.

We drove to Deddington, near Oxford, where Edwards lived in semiretirement with his wife. The author of the classic *The Pyramids of Egypt* and the one-time curator of the Egyptian Antiquities Department at the British Museum, Edwards had received his knighthood for the very successful Tutankhamun Exhibition in London in 1972. I had known Edwards since 1983, when he had kindly helped me publish my thesis on the Orion correlation theory in Alessandra Nibbi's new Oxford journal, *Discussions in Egyptology.* The meeting between Kerisel and Edwards was a delight to witness. The two men took to each other instantly. Edwards spoke just a smattering of French, but Kerisel's English was impeccable, spoken in that Maurice Chevalier style that enchants the listener. Kerisel had come especially to invite Edwards to Paris to attend a conference in June 1993.

Later that year, in December, we all participated in a major BBC documentary about the Great Pyramid and based on my Orion correlation theory.[6] Again in July 1999 Kerisel and I participated in another documentary by the BBC and made for the Discovery Channel.[*52] While making this

documentary the old engineer (Kerisel was now in his early nineties) reiterated his belief that a secret chamber would be found under the bedrock at Giza. All his engineering instincts and vast experience in subterranean engineering projects[†53] had convinced him of this possibility. Sadly, Kerisel passed away in 2005 in Paris without knowing if he had been right.

Another somewhat similar theory has been put forward by author Andrew Collins in his book *The Gods of Eden*.[7] Collins points out that the Giza necropolis, which is in fact a large rocky *mound*, might have represented the "Mound of Creation" often mentioned in Egyptian texts. In some narratives this mound was said to have been the first solid land mass to emerge from the waters after a great deluge, in other narratives, from the "primeval ocean of creation."[8] Collins therefore postulates that the Giza necropolis as a whole might have originally been landscaped in such a manner that it was surrounded by some gigantic moat of water brought down by canals from the Nile in order to *emulate* the "Mound of Creation."[9] Another intriguing theory was presented by a Scottish researcher, Steuart Campbell. Referring to French Egyptologist Alexandre Lenoir, Campbell writes:

> In an article in FMR ("A Dissertation on the Pyramids of Egypt" No. 39. 1989) he [Lenoir] boldly claimed that educated travelers and antiquaries are generally in agreement on the nature of the Great Pyramid: "all considered it to be the tomb of Osiris . . . it was therefore his simulacrum, as are all tombs that have been raised in honor of mythological personages, . . ." an essential belief of the religion, especially the cult of Osiris, was that man consisted both of body and spirit, and that the latter lived on after death. Indeed it was believed that one could provide a "tomb" [in effect a cenotaph] for the spirit . . . similarly the Great Pyramid might have been intended as a dwelling place for the spirit of Osiris.[10]

Campbell's idea, based on that of Lenoir's thesis, is not as farfetched as it may first appear. It is well known that several pharaohs did, indeed, have cenotaphs, that is, "false" tombs for their "spirits," built for them at different places and away from their actual resting place. A good example of this strange practice are the many tombs and cenotaphs of the early dynasty's

kings, where the physical remains of these kings were buried in mastabas in Lower Egypt near Memphis, whereas their cenotaphs were at Abydos in Upper Egypt, one thousand miles farther south.[11]

Also in the Pyramid Age, for example, the pharaoh Sneferu had at least one cenotaph-pyramid erected for his "spirit" in the region of Dashour in the Memphite necropolis and probably another one at Meidum.[12] Also writer and researcher Simon Cox[*54] has also postulated on the idea of a secret-chamber-style cenotaph under the Giza necropolis, though not beneath the pyramid itself.[13]

The idea that the Great Pyramid, or indeed the Giza necropolis as a whole, might have been regarded as the "dwelling place" for the soul or spirit of Osiris or the combined deity Osiris-Sokar is, interestingly enough, much supported by ancient texts. As Egyptologist Selim Hassan pointed out, there are several statements made to that effect in the Book of the Two Ways, dated ca. 2000 BCE.[14] For example, there is a reference to the "Highland of Aker which is the Dwelling Place of Osiris," and also to "Osiris who is in the Highland of Aker."[15] Aker, as we have already seen in chapter 2, was an ancestral deity who had the shape of a huge lion or sphinx and who, according to Hassan and others,[†55] may have represented the Great Sphinx of Giza.[‡56] Hassan consequently concluded that the Highland of Aker must, by necessity, be the elevated plateau of Giza, the "Monte Libyco" of the Hermetic Texts.[16]

In late 1997, as we have already briefly mentioned in chapter 1, a large underground tomb was discovered some two hundred meters behind the Sphinx; that is, in the Highland of Aker. This tomb, which was totally submerged in water when Hawass announced its discovery, somewhat fit the description given by Herodotus. It had, for example, a large sarcophagus surrounded by water, giving the impression that it was lying amid the water like a small island. Hawass implied that the way the sarcophagus was positioned and surrounded by the minimoat showed that this sepulcher was not that of Cheops as Herodotus had reported but a tomb dedicated, according to Hawass, to Osiris and who subsequently referred to it as "The Tomb of Osiris." In short, it was a cenotaph, as postulated earlier by Lenoir and Campbell. After careful examination of the tomb, however, Hawass

concluded that it was to be mdated to the Saite Period, ca. 665–525 BCE, thus nearly two millennia after the construction of the Great Pyramid. We shall return to this mysterious tomb in detail in chapter 12, when I narrate my visit there in August 1999. Meanwhile, certain questions need asking about this new find and its alleged symbolic purpose.

First, why build a symbolic tomb so deep into the bedrock? Indeed, why have it submerged in water where no one could possibly visit it? Does it not defeat the whole purpose of a cenotaph or shrine where pilgrims and visitors are actually meant to see the tomb and pay homage to the spirit of the departed? Could it not be possible that Hawass is wrong and that the well shaft and the tomb are, in fact, much older than he presently thinks? Is it not also possible that what we have here is neither a tomb nor a cenotaph but something else? Could it not be, for example, an antechamber or an entrance of some sort leading elsewhere, perhaps to the true location of the Tomb of Osiris? What evidence in ancient texts exists to support such an idea?

THE PLACE OF THE BURIAL OF OSIRIS

There are many tantalizing indications in ancient Egyptian texts that the region near the Giza pyramids was somehow regarded by the ancients not only as a "gateway to the Afterworld," but also as having served as *the burial place of Osiris.*[17] One of the oldest documents that makes direct reference to the "burial place of Osiris" and the vicinity of Giza is the Shabaka Stone, dated from ca. 750 BCE and preserved today in the British Museum on a slab of black granite stone.

As was the case with the Rosetta Stone, the Shabaka Stone was acquired in rather dubious circumstances. It seems that for a long while it was in the hands of Arab farmers who, not knowing what it was, used it as a millstone on which they ground corn and wheat. Whether due to this or other causes, the central portion of the inscribed text has been totally erased. The stone then somehow came into the possession of George John 2nd Earl Spencer, who, in 1805, "donated" it to the British Museum.[*57]

The Shabaka Stone is today displayed in the main Egyptian hall on the ground floor, fixed on the eastern wall by metal brackets. The importance of the Shabaka Stone, in my opinion, exceeds by far that of the Rosetta Stone, not only by virtue of its antiquity but more so by the weighty revelations it

contains. It is simply marked exhibit No. 498, and sadly, many visitors today pass by it without much notice. Yet within its textual content this much neglected black stone could very well hold the clue to the real burial place of Osiris.

The Shabaka Stone measures about ninety-two by one hundred and thirty-seven centimeters and has two main horizontal lines of texts written at the top and running the whole width of the slab, and sixty-two columns of text running down its height, which are meant to be read from left to right. Interestingly, the ancient scribe who carved these hieroglyphs ca. 700 BCE gave us the reason he did so and thus, deliberately or otherwise, has shed a faint beam of light on the possible great antiquity and importance of the textual material. He wrote, "This writing was copied out anew by his majesty [King Shabaka] in the house of his father Ptah-South-of-his-Wall [Memphis], for his majesty found it to be a work of the ancestors, which was worm-eaten,[*58] so that it could be understood from beginning to end. His majesty copied it anew so that it became better than it had been before.[18]

How long King Shabaka reigned after these mysterious "ancestors" is not known, but Miriam Lichtheim, the American philologist who studied the inscriptions of the Shabaka Stone, was of the opinion that the original version may date as far back as the Pyramid Age.[19] The Shabaka Stone has suffered the same fate as the Westcar Papyrus; namely, that Egyptologists have placed on its literary content a tag of fiction.

Thus, according to the German philologist Kurt Sethe, for example, the Shabaka Texts are nothing more than a "dramatic play," and he implies that its narrative bears absolutely no historical value whatsoever.[20] These sorts of hasty and sweeping statements, however, are, unfortunately, very common in Egyptology and, although perhaps valid in some cases, tend to put a stop to further interpretations. I have discussed the contents of the Shabaka Texts, which are also known as the Memphite Theology, in great detail in my previous books, and so a full discussion here is not necessary.[21] The specific passage that concerns us in this present investigation, however, is found between the horizontal lines 15 and 23, and reads as follows:

> This is the land [of] the burial of Osiris in the House of Sokar. [Arrived] Isis and Nephtys without delay, for Osiris has drowned in his water [the

> Nile]. Isis and Nephtys looked out, beheld Osiris and attended to him. Horus speaks to Isis and Nephtys: Hurry, grasp him . . . Isis and Nephtys speak to Osiris: We come, we take you [to the place]. They heeded in time, and brought him to [the land]. Osiris entered the hidden portals . . . thus came Osiris into the earth . . . to the north of the land to which he had come.[22]

If Lichtheim's conclusion that the Shabaka Texts could have had their origin in the Pyramid Age is right, as I believe it is, then what we have here is a crystal-clear allusion that at about the time the Giza necropolis was developed there was a belief that the body of Osiris had been buried in a mysterious place called the "House of Sokar." In a similar vein, Hassan, in his study of ancient Egyptian texts,[23] notes that there is often mention of a place called Rostau as being "the kingdom of Osiris in the Tomb,"[24] while Adolf Erman demonstrated that "the celebrated shrine of Rostau, the gates of the ways, led directly to the Underworld [of Osiris] . . . [and] it is possible that part of this shrine has survived in the Temple of the Sphinx.[25]

Is there a connection between this "House of Sokar" and the "shrine of Rostau"? Could both be the same place? The place where, as the ancient texts say, is to be found the body of Osiris?[26]

THE WATERY ROAD TO ROSTAU

In the pyramid of King Unas of the Fifth Dynasty (ca. 2350 BCE), where are found the bulk of the Pyramid Texts, there is a telling passage, denoted as line 445, which has the departed Osiris-king state, "I am Sokar of Rostau,"[27] and yet another passage virtually echoes the Shabaka Texts by stating, "They [Isis and Nephtys] have found Osiris . . . when his name became Sokar."[28]

These two statements alone should leave us without any doubt that the House of Sokar is in a place called Rostau and that it was there that the defunct Osiris was supposedly put to rest. Now we shall recall that in our discussion in chapter 2 on the Hermetic prophecy of Monte Libyco, we demonstrated that Rostau was in fact the Giza necropolis and that it was there, according to the prophecy, that the "return of the gods" would one day take place.

Fig. 4.5. The Pyramid Texts, inscribed on the vertical walls in the pyramid of Unas. Note the star-studded ceiling.

This conclusion, which was also reached by Hassan, adds cogency to the postulation made by Erman that the "shrine" or "house" of Sokar in the place called Rostau is in the close proximity of the Great Sphinx of Giza. Also, in her study of ancient Egyptian texts, Lichtheim was able to conclude that Rostau was, indeed, "the necropolis of Giza" itself.[29] Further support to the Rostau-Giza connection comes from the philologist R. O. Faulkner, who wrote that "Rostau was another name for the Giza necropolis as well as the [*gates*] *of the Underworld*"[*59] [italics added], that is, the "Duat of Osiris."[30] The mythologist R. T. Rundle Clark goes even further by saying that not only was Rostau the modern Giza, but it also specifically was "the home of a form of Osiris known as Sokar."[31]

There is, too, textual evidence still extant near the Sphinx; namely, in the inscriptions on the New Kingdom stela that is housed between the front paws of the statue. There, in line 7 of the stela, it is clearly stated that the Sphinx is located "beside the House of Sokar . . . in Rostau."[32]

Another confirmation from an ancient source can be found in the Coffin Texts, dated ca. 1800 BCE.[*60] In these texts there is not only a clear connection made between the efflux, or bodily remains, of Osiris and the region of Rostau, but here we are also given an intriguing clue of what might be found at this strange and mysterious place: “This is the sealed thing, which is in darkness, with fire about it, which contains the efflux of Osiris, and it was put in Rostau. It has been hidden there since it fell from him, and it is what came down from him onto the desert sand; it means that what belongs to him [his body] was put in Rostau.[33]

In this context, the word *efflux* means “that which is expelled from the living body.” Efflux was seen by the Egyptians as having life of its own; indeed they saw anything that was discharged from the living body as having life. It seems that efflux, as opposed to the ka or the *ba*, was seen as the physical reality of the spiritual being. For instance, in the Pyramid Texts, utterance 32, we read, “This cold water of yours, O Osiris, this cold water of yours, O King, has gone forth to your son, has gone forth to Horus. I have come and I bring to you the Eye of Horus, that your heart may be refreshed possessing it; I bring it to you under your sandals. *Take the efflux which issued from you*; your heart will not be inert, possessing it” (my italics).

And in utterance 33 we see, “O king, take this cold water of yours, for you have coolness with Horus in your name of Him who issued from cold water; take the efflux which issued from you.”

Osiris was the ruler of the “land” or “kingdom” of the dead, a place that was known to the ancient Egyptians as the Duat.[34] We have already seen how during the Pyramid Age the Memphite region, where stand the great pyramid fields, was regarded as the terrestrial counterpart of the Duat[†61] and that Giza is to be correlated with the “Fifth Division” or “Fifth House” of the Duat, known as the “House of Sokar” in Rostau.[35] This mysterious place, as the Shabaka Stone and the Pyramid Texts inform us, was also supposed to contain the body of Osiris. So let us take a closer look at the Fifth Division or Fifth House of the Duat and see what else it may reveal.

THE PLACE OF TRANSFIGURATION

The extensive funerary literature known as the *Shat-ent-Am-Duat*, which is

loosely and somewhat erroneously called the Book of What Is in the Duat by modern scholars, is found written on papyrus and also inscribed on the walls and ceilings of tombs from the New Kingdom (ca. 1500 BCE) onward. A translation of this strange work, along with vignettes and illustrations, was published in 1905 by Wallis Budge in a three-tome work titled *The Egyptian Heaven and Hell*.

In this work Budge provides an excellent description of the Fifth Division or Fifth House of the Duat, along with a pictorial depiction from one of the Rameside tombs in Thebes.[36] He notes, as Selim Hassan also did,[37] that the apotheosis of the whole transfiguration ritual of the deceased during his traumatic journey through the Duat takes place in the deepest and most central part of the afterworld topography; namely, in the Fifth Division, known as the House of Sokar in Rostau. In the pictorial depiction of the Fifth Division, we are shown a tunnel filled with water that leads, from east to west and rising uphill, toward a large sphinx whose hind parts are covered with sand.

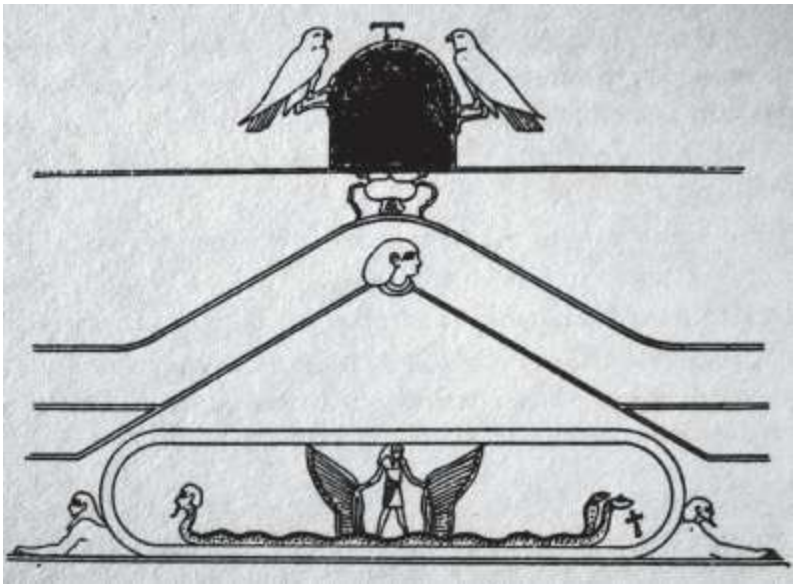


Fig. 4.6. The Fifth Division of the Duat.

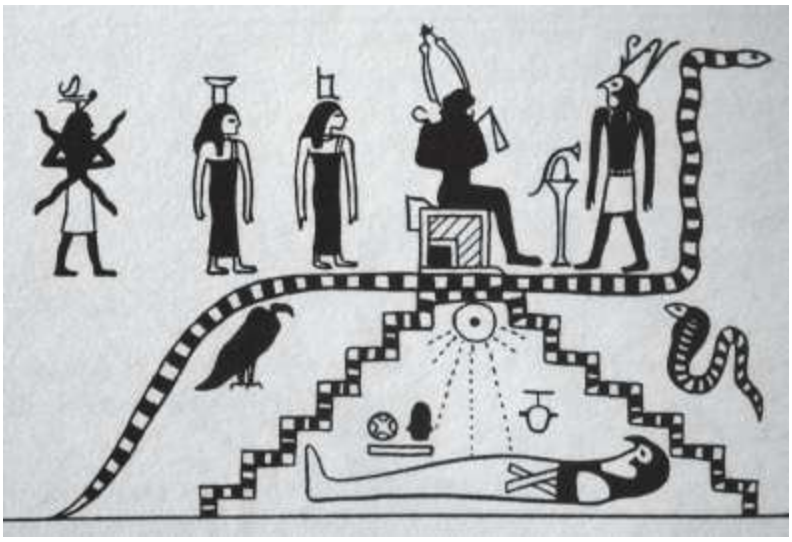


Fig. 4.7. The place of Resurrection of Sokar-Osiris.

This sphinx, known as the Aker, seems to be protecting the entrance to a curious elliptical chamber in which stands Sokar, here depicted as a hawk-headed man holding a pair of large wings belonging to a huge double-headed serpent. Behind and above this scene is seen a huge pyramid or mound on top of which is a goddess's head, apparently that of Isis, and above the head is a sort of bell-shaped object flanked by two hawks or kites.

According to historian and mathematician Livio Stechini,[38] this bell-shaped object is an omphalos, a sort of naval-shaped sacred stone similar to the one in Delphi (and also the one at the oracle of Zeus-Ammon at the Egyptian oasis of Siwa, reported by the ancient Roman chronicler Quintus Curtius). These special stones were sometimes cone-shaped meteorites and were often used, in their stylized form, to mark the place of important geodetic centers.[39] Many Egyptologists, including Selim Hassan, have noted the uncanny similarity of the Fifth Division of the Duat with the Giza necropolis as seen from the south side of the Sphinx.[40] A somewhat similar conclusion was arrived at in my book with Graham Hancock, *Keeper of Genesis*.[41]

We have seen in chapter 2 how the Aker lion figure is identified with the Great Sphinx of Giza and also how in the Book of the Two Ways it is said that the highland of Aker (the Giza plateau) is the "Dwelling Place of Osiris."[42] It is thus self-evident that there is an inseparable link between the House of Sokar, the dwelling or burial place of Osiris, and the region of

Rostau. We shall see in chapter 5 how it is also evident that all these supposedly mythical places were in some mysterious way associated with the Giza necropolis in a time frame known as the First Time, which, interestingly, was said to be the "Time of Osiris."[43]

In a detailed study of the ancient Egyptian Book of the Two Ways, Jane B. Sellers discussed yet another important aspect of Rostau and pointed to the fact that certain statements in those scriptures strongly indicate that Rostau is somehow to be also sought, oddly enough, in the night sky or, to be more precise, that it has its counterpart in the sky: "I have traveled by the roads of Rostau on water and on land . . . these are the roads of Osiris, and they are in the sky."[44]

As the above passage indicates, the way to Rostau is to be imagined in the sky and also on "water" and on "land." For example, in the Coffin Texts (ca. 2000 BCE) we read:

> I shall not be turned back at the gates of the Duat. I ascend to the sky with Orion . . . I am one who collects for himself his efflux in front of Rostau.[45]
>
> I am Osiris, I have come to Rostau in order to know the secret of the Duat . . . I have come equiped with magic, I have quenched my thirst with it, I live on white emmer, filling the Winding Waterway.[46]
>
> On the day of concealing the mysteries of the deep place in Rostau . . . I am he [Osiris] who sees the secret things in Rostau . . . O you who open up ways and open up paths for the perfected souls in the House of Osiris.[47]
>
> Sokar . . . [is] happy and content when [he] sees that this mansion of mine is founded among the waters . . . while Sokar belongs to Rostau.[48]
>
> I will recite the words of those whose places are secret, who are in Rostau.[49]
>
> I have passed over the paths of Rostau, whether on water or on land, and these are the paths of Osiris; they are at the limit of the sky.[50]

> The paths are in confusion . . . it is those who know them who will find [their way] their path; they are high on the flint walls, which are in Rostau, which is both on water and on land.[51]

Perhaps the most mysterious and evocative and revealing reference to Rostau and what it meant to the ancient Egyptians is found in spell 1087 of the Coffin Texts.

> This is the word, which is in darkness. As for any spirit who knows it, he will live among the living. Fire is about it, which contains the efflux of Osiris. As for any man who shall know it, he will never perish there, since he knows what shall be in Rostau. . . . Rostau is hidden since he fell there, for he is one who has come down from upon the desert, *and he possesses writing material* . . . Rostau is [another name] for Osiris. As for any man who is there, he will see Osiris every day, his breath will be in his nose, and he will never die [my italics].

Let us return to Sellers's ideas on Rostau.

In order to make cogent sense of the notion that there is a place called Rostau in the celestial landscape, Sellers proposed that the most likely explanation for such a sky journey to reach Rostau on "water" was that the ancient priests who composed these texts were referring to the region of the sky we know today as the Milky Way. Indeed, there are many references in the Pyramid Texts as well as the Coffin Texts and the Book of the Dead to a large celestial waterway invariably called the Winding Waterway or, simply, the Waterway.

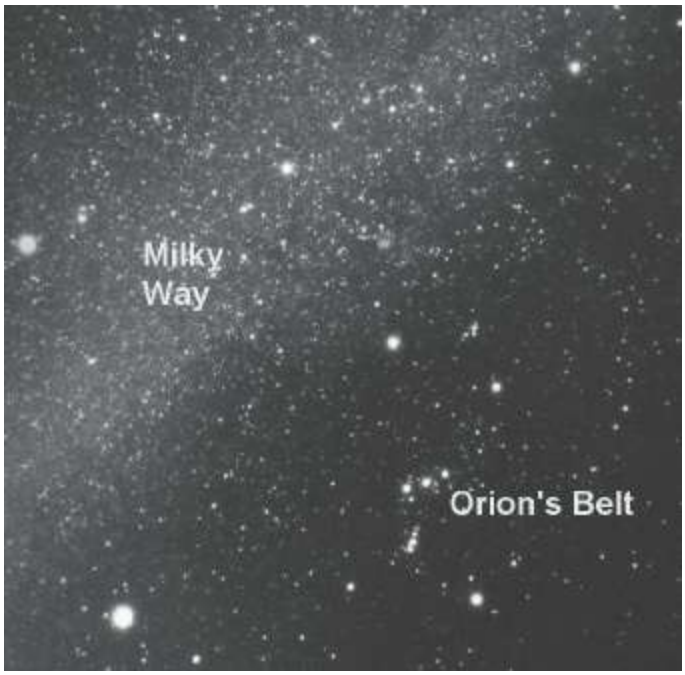


Fig. 4.8. The three stars of Orion’s belt on the west side of the Milky Way.

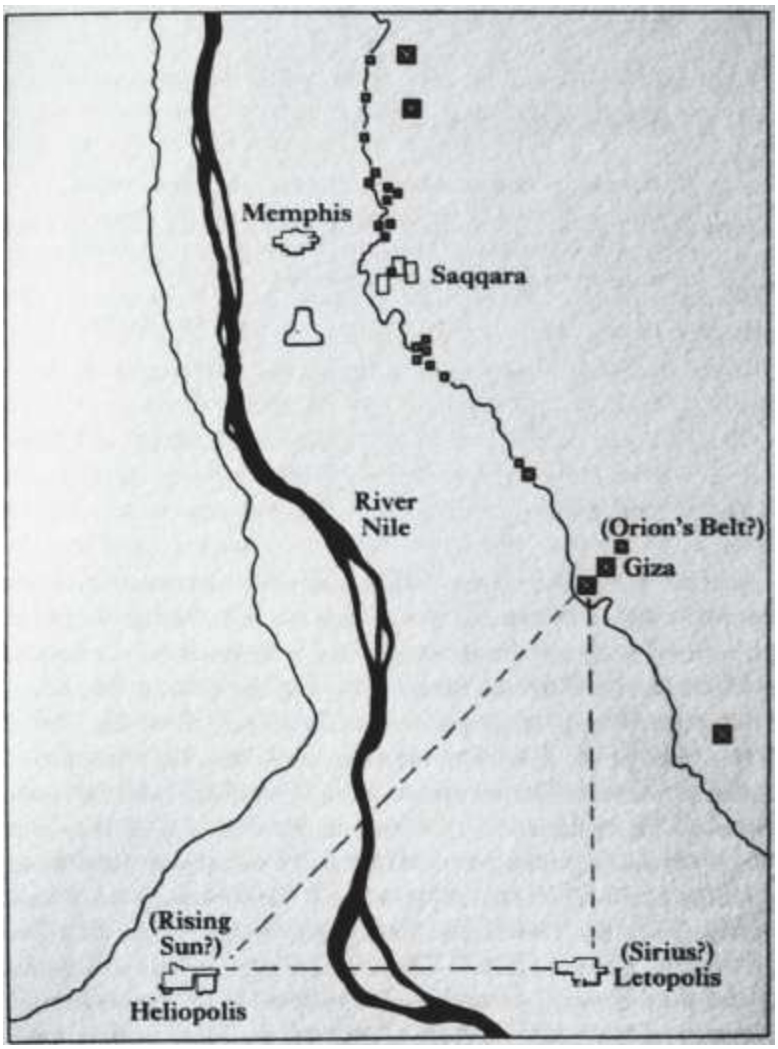
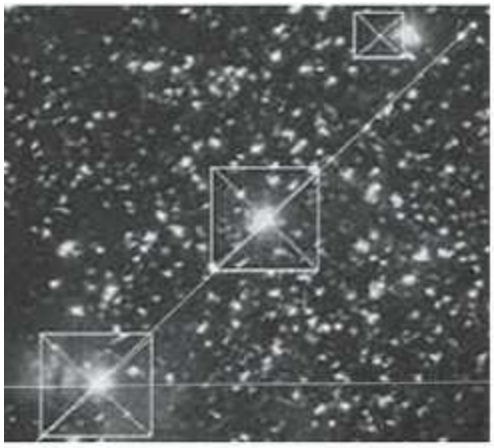


Fig. 4.9. The three pyramids of Giza on the west side of the Nile.

Giza pyramids

Orion's belt

Fig. 4.10. The Orion correlation theory.



Giza-Orion's belt overlay

Fig. 4.11. Orion's belt superimposed on the Giza pyramids.

Adrian Gilbert and I have previously shown in *The Orion Mystery* how this waterway in the sky was imagined to be the celestial Nile and was clearly identified with the shimmering band of stars we call the Milky Way.[52] The celestial Rostau, therefore, was imagined to be located somewhere near the

Milky Way.

But where exactly?

Giza, the earthly Rostau, is located on the west bank of the River Nile. Thus by transposition, we can deduce that the celestial Rostau is a region of the starry sky on the west "bank" of the Milky Way. Furthermore, Giza, as I have expounded in *The Orion Mystery* and *Keeper of Genesis*, is a counterpart of a portion of the sky near the Milky Way, which contains Orion, Sirius, and the constellations of Taurus and Leo.[*62] Everything thus strongly points to the idea that we are invited to consider this celestial region as a sort of "guide map," one, perhaps, that may lead us to the tomb or burial place of Osiris. Could the mysterious House of Sokar, which reputedly contained the efflux of Osiris, also be marked on this star map?

STARS AND SIGNS

There is a great paradox in Egyptology that so far has not been properly explained. Although the earliest reference to Osiris is found in the Pyramid Texts, which date from ca. 2300 BCE, a cursory study reveals that the mythology, doctrines, liturgy, and rituals that they contain could not possibly have developed overnight, but would have required a long process of intellectual and religious evolution starting long before that date.

Although all Egyptologists seem to agree with this, none can agree on how long before that date this process would have begun. A tentative date of around 6000 BCE was suggested by Sellers on astronomical grounds, but an even earlier date of around 10,500 BCE, also based on astronomical considerations, is, in my opinion,[*63] more likely.[†64] [53]

Furthermore, the Egyptologists are also at a loss to explain why in the large quantities of inscriptions that predate the Pyramid Texts, not one single mention of Osiris has been found.[‡65] It is as if the cult of Osiris, with its rituals, doctrines, liturgies, and mythology, suddenly materialized out of nowhere and, almost overnight, was readily adopted as the principal religion of the pharaonic state.

Faced with such a blatant paradox, Egyptologists have resolved to explain it with a few paradoxes of their own. I. E. S. Edwards, for example, although conceding that there is not a shred of textual evidence for the existence of

Osiris prior to the emergence of the Pyramid Texts ca. 2300 BCE, nonetheless felt confident enough to state:

> In remote antiquity, before the union of Upper and Lower Egypt under Menes [i.e., prior to ca. 3300 BCE], Osiris had been probably first the king and then the local god of the ninth lower Egyptian Nome with its capital at Busiris. Subsequently his influence spread until he became the chief god of a group of Nomes in the Eastern Delta. . . . Horus, later regarded as the son of Osiris, was at this time a completely independent god, ruling a group of Nomes in the Western Delta. Isis, who figures in Pyramid times as the wife of Osiris, seems also to have been a Delta goddess, but nothing is known with certainty about her origin. After the cult of Osiris became linked with that of Horus, its influence began to extend southward until, by Pyramid times, *Osiris had become identified with Sokar*, the god of the Memphite necropolis[54] [my italics].

Even if such views are accepted, they still do not explain how the cult of Osiris was integrated so swiftly into the religion of the state. Something surely must have happened to cause the pyramid kings to adopt it with so much conviction and zeal. An analogy can perhaps be drawn with the events that fired the Hebrews in Palestine during the times of Jesus. Around the end of the first century BCE there was a widespread and fervent expectation for the coming of the Messiah as foretold in the scriptures. A new "star" appeared in the east, which was interpreted as a sign of a divine birth. Prophets such as John the Baptist began to proclaim the imminent coming of this Messiah. Finally the appearance of Jesus during a baptism ritual by John the Baptist in the Jordan River triggered the belief that the prophecies had been fulfilled.

Was the sudden introduction of the Osirian cult the result of a similar "messianic" display of stars and signs?

SYMBOL OF THE RETURNING MESSIAH

Egyptologists tend to agree that whatever else it was that launched the Egyptians of the Old Kingdom into a frenzy of pyramid building, it had much to do with a mysterious relic kept in a small temple at Heliopolis. Known originally as Ounu or Anu (the biblical On),[55] Heliopolis was the major

religious center of Egypt—and probably the known world—during the Pyramid Age. Although it is generally accepted that Heliopolis long predated the Pyramid Age, how long before is the subject of much debate among researchers.[56] From various ancient texts Egyptologists have deduced that in the city of Heliopolis there had existed a small temple known as the Temple of the Phoenix, in which was housed a cult object known as the Benben Stone. The oldest reference to this mysterious object is found in the Pyramid Texts.

> O Atum-Khoper [the rising sun], you became high on the heights, you rose up as the Benben-Stone in the mansion [temple] of the "Phoenix" [Bennu] in On [Heliopolis] . . . O Atum, set your arms [the sunshine] about this king [the dead, mummified king], about this construction, about this pyramid . . . that the king's essence may be in it, may endure forever . . . O Atum, set your protection over this king, over this pyramid of his, over this construction of his, prevent anything from happening evily against it forever . . . O Horus [the son of the king], this king is Osiris, this pyramid of the king is Osiris, this construction of his is Osiris, betake yourself to it.[57]

The phoenix, called the Bennu by the ancient Egyptians, was said to have been a magical fire-bird that had alighted on the "primeval mound of creation" at the beginning of time. By uttering the first cry or "Word," the phoenix had set in motion "time" and the "new age." As Clark explains:

> Underlying all Egyptian speculation is the belief that time is composed of recurrent cycles, which are divinely appointed: the day, the week of ten days, the month, the year—even longer periods—determined according to the conjunctions of sun, moon, stars, and inundation. In a sense when the Phoenix gave out the primeval call, it initiated all these cycles, so it is the patron of all divisions of time, and its temple at Heliopolis became the center of calendrical regulation. As the herald of each new dispensation, it becomes, optimistically, the harbinger of good tidings. During the Middle Kingdom the Bennu Bird became the "soul" of Osiris.[58]

Clark also expounds on the place of origin of the Bennu phoenix and its

strange connection with Heka, the "vital essence" of the gods.[*66]

> The Egyptians had two ideas about the origins of life. The first was that it emerged in God out of the Primeval Waters; the other was that the vital essence—Heka—was brought hither from a distant magical source. The latter was the "Isle of Fire," the place of everlasting light beyond the limits of the world, where the gods were born and revived and whence they were sent into the world. The Phoenix is the chief messenger from this inaccessible land of divinity. . . . So the Phoenix came from the far-away world of eternal life . . . to land, at last, in Heliopolis, the symbolic center of the earth where it will announce the new age.[59]

Thus the "call" of the phoenix to "announce the new age" was made through the power of Heka,[60] and it is that call or Word that brought light and life to the world. First there was the "Word," then the "light," and then finally "life." Interestingly, there is a passage in the Coffin Texts that has the soul of the deceased proclaiming, "I come from the *Isle of Fire,* having filled my body with Heka, like that Bird [the Bennu phoenix] who came and filled the world with that [Heka magic] which it had not known"[61] [my italics].

It is thus from the Isle of Fire that the magic came, "brought hither" to our world by the agency of the Bennu phoenix.[*67] But what exactly did the Bennu phoenix bring to the world at the moment of creation? What could have been its precious cargo? A clue, perhaps, may be found in *The Histories* of Herodotus.

> They [the Heliopolitan priests] tell a story about this bird, which I personally find incredible: the Phoenix is said to come from Arabia [east], carrying the [dead] parent bird encased in myrrh; it proceeds to the temple of the sun [Heliopolis] and there buries the body. In order to do this, they say it first forms a ball as big as it can carry, then, hollowing out the ball, it inserts its dead parent, subsequently covering the aperture with fresh myrrh. The ball is then exactly the same weight as it was at first. The Phoenix bears the ball to Egypt, all encased as I have said, and deposits it in the temple of the sun.[62]

Although Herodotus's account is probably a somewhat obscured version of

the original Egyptian myth, it very likely follows the essential outline, and from this account, along with snippets from the Pyramid Texts, Coffin Texts, and other Egyptian religious writings, we can piece together a coherent image of that magical bird—Bennu or phoenix—and its role in the creation myth of ancient Egypt. The ball that the phoenix deposits in the temple of the sun at Heliopolis is, Herodotus reports, almost certainly an allusion to the magical substance, the Heka, that the Bennu brought to Egypt from that faraway mythical land of the gods called the Isle of Fire (i.e., the "Arabia" of Herodotus; that is, the land in the East). The placing of the dead parent in the ball followed by the sealing with myrrh is also very reminiscent of the sealing of the casing or coffin of a swathed mummy (the symbolic dead parent) with similar gluelike substances.

There is, too, much in the ancient Egyptian texts that implies that the Benben Stone was also seen as a "cosmic egg" that was brought to Egypt in cycles by the phoenix after long periods of absence for the purpose of "hatching" a new cosmic age.[63] At any rate, when we equate all this to the "mound of creation" on which the phoenix alights, we are provided with an even more complex and powerful symbolism that needs careful elucidation. For as Clark points out:

> The appearance of Atum . . . on the Primeval Mound was not the only way of expressing the first event [of creation], even in Heliopolis. Since the waters [the primordial sea] were in absolute darkness the emergence of God meant the coming of light, the first morning. For the Heliopolitan morning was marked by the shining of light on an erect pillar or pyramidion on a support, which could reflect the rays of the rising sun. At the beginning a light-bird, the Phoenix, had alighted on the sacred stand: known as the Benben, to initiate the great age of the visible God [the sun].
>
> The rising of the Mound and the appearance of the Phoenix are not consecutive events but parallel statements, two aspects of the supreme creative moment. . . . Creation was also repeated in the rebirth of the soul [of Osiris] after death and provided theme in the installation ceremonies of the kings. In fact most solemn religious rites derived their power or authority from the pretense that they were in some way a return to the

original event of creation. The temple, which enclosed the Benben Stone, was the center of calendrical rites as well as the scene of the rising of the High God. It was the place where the mysteries of creation were ceremoniously repeated.[64]

As we shall now see, all these powerful ideologies brought together by the symbol of the Benben Stone are intimately related to the ideal of a monumental pyramid or, more precisely, to the act of placing *a gilded capstone on its apex.*

Fig. 4.12. The Benben from the pyramid of Amenemhet III, in the main hall of the Cairo Museum. It probably was originally covered with gold sheet.

It is when we fully appreciate this fact that the true significance of the Benben and its relation to the mound of creation become clear. But how can the cosmic attributes of the phoenix and the opening of a new age be related to the Benben *and* the pyramid?

THE “PYRAMID” THAT FELL FROM HEAVEN

In 1969 I published an article in the Oxford periodical *Discussions in Egyptology* in which I reviewed the nature and origin of the Benben Stone and its powerful connection with the pyramid cult.[65] I was aware at the time that various depictions of the Benben Stone seen in the many vignettes of the Book of the Dead showed that this object was shaped like a cone or a *pyramid.*[66]

Also, there had been hints by the Egyptologists Wallis Budge and Jean-Philippe Lauer that the Benben Stone was likely to have been a sacred meteorite akin to the Black Stone[*68] of the Muslims, kept encrusted on the wall of the Ka’ba shrine at Mecca in Saudi Arabia.

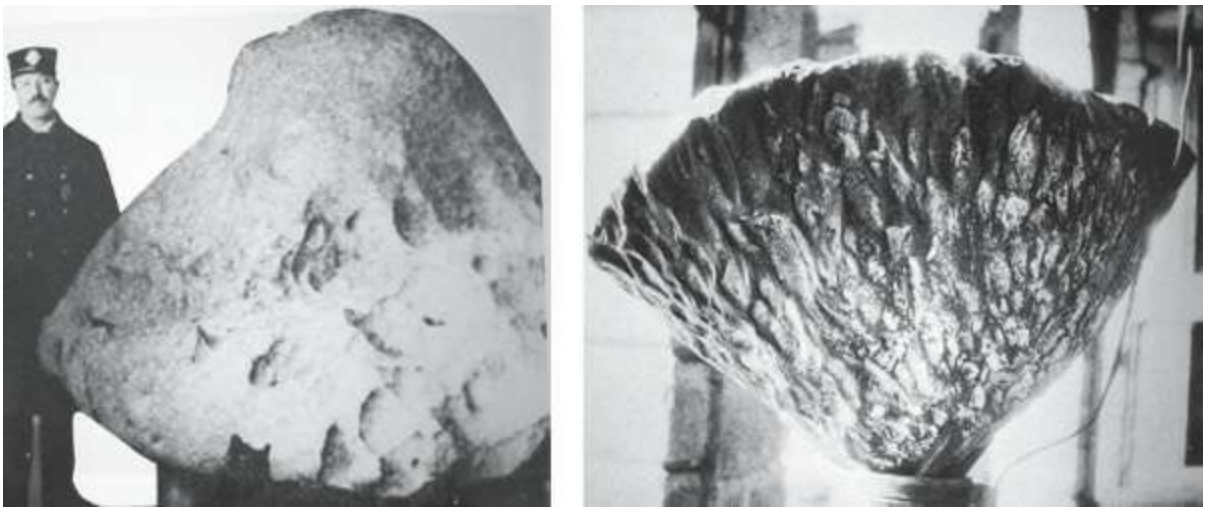


Fig. 4.13. Willamette and Morito, both oriented meteorites.

Such clues provided me with the basis for my own investigation into this strange object. I discovered that most meteorites are composed of almost pure iron, containing only a small percentage of nickel and almost imperceptible traces of other elements such as zinc and carbon.

There is, however, a rare variety of large meteorites known as oriented meteorites, which attracted my attention: they are *shaped like pyramids!* This is because such meteorites, due to the uniform direction of flight, plunge through Earth’s atmosphere. These meteorites have the front molded by the frictional heat, causing them to be shaped like a cone or pyramid. An excellent example of such a meteorite is the one known as Willamette,

displayed at the American Museum of Natural History in New York. Another very good example is Morito, displayed at the Institute of Metallurgy in Mexico City.[67]

Bearing this in mind, as well as the iron composition of these meteorites, I was naturally very intrigued to find out that in the Pyramid Texts there were numerous references to the "bones" of the dead kings being made of a substance called *bja*, which Egyptologists translated as "iron."

> I am pure, I take to myself my iron bones, I stretch out my imperish able limbs.[68]
>
> My bones are iron and my limbs are the imperishable stars.[69]
>
> The [dead] king's bones are iron; and his limbs are the imperishable stars.[70]

Now, equating the "bones" of dead kings to "iron" does not make much sense until one realizes that the transfigured body of a departed monarch was imagined to become a "star."

> The king is a star.[71]
>
> The king appears as a star.[72]
>
> Behold, the king arises as this star.[73]
>
> [O king] . . . be a soul like a living star.[74]
>
> I [the king] am a soul . . . I am a star of gold.[75]

Even today, the streaking of a meteorite across the dark sky is often referred to as a "falling star" or "shooting star." The phoenix—and thus by extension the Benben Stone—was often identified with the "soul" of Osiris, and the soul of Osiris was, in turn, identified with the constellation of Orion.[76]

It is reasonable to conclude that the Benben Stone was, among other things, symbolic of the "star-soul" of Osiris, and, perhaps more specifically, Osiris's

cyclical return as the “phoenix” to mark the opening of a new age. Interestingly, Egyptologists also agreed that it was probably the pyramidal-shaped Benben Stone that had inspired the actual design of monumental pyramids, and more specifically the shape of the capstones, or *pyramidions*, that were commonly placed on their summit.[77]

By extension, therefore, these capstones could thus be regarded as being symbolic of the star-soul of Osiris. Furthermore, in the Pyramid Texts there appears to be no distinction between the deceased king and the god Osiris. It is as if these two entities had merged into one. Thus, for example, in the text-bearing pyramids of the pharaohs Unas, Pepi, or Teti, their names are always compounded with that of Osiris as “this king Osiris-Unas,” “this king Osiris-Pepi,” and so on. Indeed, the compounded name of Osiris with the dead king is intermingled with the pyramid itself, as if to tell us that all three entities are to be regarded as one and the same thing: “This king [Unas] is Osiris, this pyramid of the king [Unas] is Osiris, this construction of this king [Unas] is Osiris.”[78]

The conclusion was unavoidable: the capstones, once placed on top of monumental pyramids, were to be regarded not only as representative of the Benben Stone and the phoenix, but in their deeper layer of symbolism, they were also meant to evoke the idea of the astral “soul” of Osiris and his cyclical return to the world to announce a new age. Furthermore, Egyptologists such as I. E. S. Edwards had deduced that these mysterious capstones were almost certainly covered with gold leafing.

In his book *The Pyramids of Egypt*, Edwards brings to our attention an inscription found by French Egyptologist Gustave Jequier at the pyramid of Queen Udjebten that “refers to the gilded capstone of her pyramid.”[79] This would suggest, wrote Edwards, “that these stones were, at least sometimes, overlaid with gold.”[80] It is thus not surprising that the Pyramid Texts not only stated that the “bones” of the astral king were made of iron, but also that his flesh was made of gold; that is, *covered in gold:* “O king, raise yourself upon your iron bones and golden members, for this body of yours belong to a god; it will not grow moldy, it will not be destroyed, it will not putrefy.”[81]

Such a description is clearly a metaphor for the sight of a royal mummy encased in its golden, human-shaped coffin. A wonderful example of such a

king with “flesh of gold” is, of course, that of the boy-king Tutankhamun, which today can be seen at the Museum of Egyptian Antiquities in Cairo.

Adorned in this manner the dead king’s body was deemed to be transfigured into that of a god.[82] By equating such symbolism to the statement in the Pyramid Texts that reads, “I am a soul . . . a star of gold,”[83] then it can be deduced that the reappearance or “return” of the soul of Osiris”; that is, the phoenix, *was enacted by the actual placing of a gilded capstone on the “mound of creation,”* the latter, I believe, being either the actual mound at Heliopolis or the Great Pyramid of Giza. One of the best surviving examples of such a symbol is the capstone or pyramidion of Amenemhet III (ca. 1800 BCE), which is today displayed in the central hall of the Museum of Egyptian Antiquities.

This capstone was intended for Amenemhet’s pyramid at Dashour, located some forty-five kilometers south of Giza. It was discovered in 1902 by Gaston Maspero.[84] Cut as perfect as a diamond from a single piece of black granite, it weighs a staggering four metric tons. In April 1995 I had the opportunity to take along with me to the Cairo museum Chris Dunn, an American specialist toolmaker.[85] Dunn brought along a high-quality steel rule that could highlight errors in flatness of surfaces down to the fraction of a millimeter. As we placed the instrument all over the sculpture, hardly any variation could be recorded: the stone, amazingly, seemed to be machine polished to perfection.[86]

Such meticulous, almost obsessive craftsmanship was suggestive of the stone’s having been so prepared in order to receive a thin metallic surface, in this particular case probably gold sheeting. Interestingly, the Benben of Amenemhet III has two large eyes carved on one of its sides. The inscriptions below the eyes and at the bottom of the pyramidion do not make clear whether they are to be regarded as the eyes of the sun god Re or those of Osiris.[87] Egyptologists are generally of the opinion that they belong to the former.[88] This, in my view, is probably incorrect. There are many other reasons, as we shall see later, to show that the eyes on the Benben should be allocated not to Re but to Osiris or, to be more specific, to the soul of Osiris.

THE EYES AND THE IRON THRONE OF OSIRIS

There is a great deal of debate and confusion concerning the etymology of the name Osiris and the mysterious symbols attached to it. It may surprise the reader to learn that the name Osiris, in fact, is not Egyptian at all but Greek. The true and original name of the god in its most ancient form was As-Ar or Ausar, composed of two hieroglyphic signs of the “throne” and the “eye.”

It was only much later, around 500 BCE, that the Greeks gave the name its classical pronunciation. The throne almost certainly symbolizes the throne of Osiris or, more generally, the throne of divine kingship, and in its otherworldly connotation, it may also stand for the throne of Osiris in the Duat. Such a conclusion conforms with the role and function of Osiris as lord of the Duat and, at any rate, is confirmed by the many depictions in funerary art showing Osiris sitting on a throne in the judgment scene, where the god dispatches his verdict on the souls of the dead. There is an interesting variation of this depiction, however, in which Osiris is seen sitting on his throne placed on the summit of a pyramid or mound.[89] Concerning this, R. T. Rundle Clark had this to say:

> In this version [depiction] the central object is a mound that is approached by steps. Inside is either the recumbent figure of Osiris *or a figure, which represents him,* illumined by the night sun during its underworld journey. The stepped hill is, of course, the Primeval Mound, but this time it is given directions. The goddesses of North and South, and sometimes signs for East and West, decorate the outside of the steps. . . . Above the mound Osiris sits enthroned, protected sometimes by a goddess, and approached by Horus and Thoth and a peculiar being carrying two stiff serpents arranged in an X. The first god [Horus] to approach Osiris presents him with the Horus Eye: the old motif of the recovery of Osiris, which is as old as the Pyramid Texts. . . . The figure with the crossed serpents is probably the Divine Word[90] [my italics].

One of the most potent symbols of ancient Egypt is the Udjet sign, which is depicted by an eye. So ingrained was this symbol that it has survived to this day, generally used as a talisman to ward off evil and danger.[*69] Although the term Udjet is of the feminine gender, the eye is that of a falcon and is clearly associated with primitive falcon gods such as Horus and Sokar.[91]

In his detailed study of the Udjet symbol, Clark shows that the eye was also associated with the sun and the moon that represented the two eyes of the cosmic falcon.[92] Since one of these eyes, the moon, wanes and waxes in a cycle of one month, the ancients used numerical fractions of the value *1* to design the Udjet symbol, and it was said that the act of "putting together" the Udjet eye symbolized the return of the full moon, which, according to Clark, signaled the idea "that all is well" and that the *Maat,* the cosmic order,[†70] is undisturbed.[93] "I am seeking the Eye of Horus, that I might bring it back and count it . . . I am Thoth who brings back Maat . . . I am he who returns the Udjet Eye, I am he who abolishes its dimness, when its brightness was damaged . . . in the House of the Moon."[94]

Egyptian literature is full of references to the "bringing back of the eye." This strange motif, for example, is repeated no less than four hundred times in the spells and incantations of the Pyramid Texts and many scores more throughout the whole corpus of these ancient texts. The thematic myth associated with the "eye of Horus" revolves around an epic battle that supposedly took place between Horus and his uncle Seth, with these two deities quarreling over the throne of Osiris. After a raging fight that went on for several years, Horus lost his left eye and Seth lost his testicles.[95]

The symbolism evoked here is extremely complex, bringing in archetypal ideals of filial piety, the avenging hero, the battle between good and evil, the choice between right and wrong, and so forth: it is sort of a pharaonic equivalent, as it were, of the archetypal struggle between the Lion and the Unicorn in Celtic folklore. The battle finally ends when Thoth intervenes and persuades the contenders to put their case for arbitration before the council of the gods, known sometimes as the Great Ennead.[96]

The outcome is in favor of Horus, who is crowned as first legitimate divine king of the Osirian Kingdom. As soon as his coronation is over, Horus journeys into the realm of the underworld, the Duat, in search of the "body" of his father, Osiris. He then presents to the listless body of Osiris, the "eye," whence Osiris is immediately revived.

> O Osiris the king, I bring to you the Eye of Horus . . . O Osiris the king, Horus has put his Eye on your brow in its name of Great-of-Magic. . . . Live, O my father Osiris the king, for I set for you the Eye of Horus on

you.[97]

O Horus who is [also] this Osiris the king, take the uninjured Eye of Horus. O Horus who is this Osiris the king, I paint it on your face for you, for Horus painted his uninjured Eye. O king, I attach your eyes to your face for you intact, so that you may see with them.[98]

O my father the king, the doors of the sky are opened for you . . . stand up and see this, stand up and hear this which your son Horus has done for you: he smites him [Seth] who smote you.[99]

May you remove yourself to the sky upon your iron throne.[100]

Stand up for me, O my Father; stand up for me, O Osiris the king, for I am indeed your son, I am Horus . . . I have installed you, O my father Osiris the king, upon the throne.[101]

In the above passages from the Pyramid Texts we are thus provided with a potent link between the eye and throne symbols, both now merging with the resurrection or reawakening of Osiris in his tomb. Let us hold this strange imagery in our mind while we turn to the depictions in fig. 4.7. showing the primeval mound and the House of Sokar. In this depiction it is obvious that the throne is intended to represent the Benben symbol, for it was the latter that was deposited by the Bennu phoenix on the summit of the original primeval mound when the new age was announced. And this imagery, of course, takes us to the monumental pyramids themselves, for as noted by many researchers the stepped pyramids of the Third Dynasty *were almost certainly representative of the primeval mound.*[102] Indeed, *the hieroglyphic sign of a stepped pyramid was often used to denote the primeval mound.*[103]

It is also known that the true, smooth-faced pyramids of the Fourth Dynasty, which include the Giza group, *incorporated within their structural core a stepped pyramid,* a fact that is very suggestive that they, too, were to be regarded as symbolic of the primeval mound.[104] Fig. 4.7 shows the primeval mound on which Osiris is seated on the throne; the mound itself is fixed along the four astronomical directions, again a strong clue that it is meant to represent a classical pyramid monument whose four sides were

always aligned toward the four astronomical (or cardinal) directions.

This notion is further strengthened by the analysis made by Edwards for the word, *mr,* which stood for “pyramid.” This word is formed by three signs, an eye-shaped symbol, an owl, and a standard or post, all forming the phonetic word *m(e)r*. Edwards showed that the determinative for the word *r*, which means “to ascend,” is, in fact, the sign to denote a stepped pyramid or primeval mound.[105] He then pointed out that the *m* sign, which means “place,” has led him to conclude that the word *mer,* therefore, could mean “the place Ascension.”[106] Now it is unquestioned that the only physical objects that could literally be said to have *ascended* to the summit of monumental pyramids were, of course, the Benben pyramidions, the symbols of the astral soul of the transfigured Osiris-king.

Thus in fig. 4.7. we have the symbols of Osiris (or his soul), the eye, and the throne, all meeting together at the summit of the primeval mound or pyramid. This should now make it clear to us that on the one hand the symbol of a Benben Stone with the eye, especially when placed on the top of the primeval mound or pyramid, is fully interchangeable with, on the other hand, the symbol of the throne with the eye, the latter forming *the name of Osiris.* Interchangeably then:

Benben with eye = throne with eye = Osiris.

The reader is now asked to recall how, in the Pyramid Texts, the original Benben Stone was said to be made of iron (“star” matter; i.e., meteoritic iron). It is, therefore, very significant to note that in the Pyramid Texts the throne of Osiris is frequently said to be made of iron, the same cosmic stuff from which the bones of the astral souls were also made:

> I [the Osiris-king] ascent to the sky . . . I sit on this iron throne of mine.[107]
>
> May you [the Osiris-king] remove yourself to the sky upon your iron throne.[108]
>
> You will ascend to the sky . . . you being seated upon your iron throne . . . you have traversed the Winding Waterway in the north of the sky as a

> star . . . the Duat has grasped your hand at the *place where Orion is* [the celestial "Giza"?][109] [my italics].

Now here is the consequence of all this: the idea of the returning phoenix coming to the *place where Orion is* (i.e., the celestial Giza[110]) in order to announce a new messianic age is *symbolized* by the act of placing a capstone on top of a monumental pyramid. An idea, of course, that is also applicable to the return of a messianic figure at the opening of a new age, *which in Christian lore evokes the Second Coming of Christ.*

It is most relevant to note that in some depictions of the pyramid or mound there is shown *another figure,* that of a hawk-headed mummified man lying on his back. Clark described this mysterious entity as the "recumbent figure of Osiris or a 'symbol which represents him.'" But what symbol could this be? A clue is given by Budge in his description of the god Osiris-Sokar "in which he appears as a hawk-headed mummy."[111]

There is, too, an almost identical recumbent hawk-headed figure depicted on the wall of the temple of Denderah in Upper Egypt, a figure that is also referred to as Sokar-Osiris of Busiris.[112] Here we see Sokar-Osiris lying on a catafalque or bed, the base of which is shaped like the Aker lion; on one side of the bed stands the goddess Isis, and on the other side Nephtys. It is clear that by equating this imagery to the statement made in the Shabaka Stone, we get, in fact, the very same imagery in words.

> This is the land [of] the burial of Osiris in the House of Sokar. [Arrived] Isis and Nephtys without delay, for Osiris has drowned in his water [the Nile]. Isis and Nephtys looked out, beheld Osiris and attended to him. Horus speaks to Isis and Nephtys: Hurry, grasp him . . . Isis and Nephtys speak to Osiris: We come, we take you [to the place]. They heeded in time, and brought him to [the land]. Osiris entered the hidden portals . . . thus came Osiris into the earth . . . to the north of the land to which he had come.[113]

Bearing all this in mind, let us now compare the Fifth Division and the House of Sokar (fig. 4.6.) with the stepped pyramid or mound and Osiris on his throne (fig. 4.7.).We see the god Sokar holding the plumes of the giant

serpent in the House of Sokar surmounted by a pyramid mound, and we see the same entity lying within or under a stepped pyramid or mound. The mounds, as Clark pointed out, are a representation of the Mound of Creation. But what of the mound over the mummified body of Osiris? Let us examine these latter mounds more closely. At the top of one of the mounds are two symbols: a human head and a bell-shaped object identified as an omphalos or geodetic marker that is flanked by two kites.[*71] The two kites, according to Egyptologist George Hart, symbolize the goddesses Isis and Nephtys, again, a pictorial depiction of what is in the Shabaka Texts.[114]

Clark explains further by saying that *the omphalos-shaped object is yet another hieroglyphic sign to denote the primeval mound.*[115] As for the human head that crowns the pyramid mound, the hieroglyphic texts that accompany it state that this is "the flesh of Isis who is above the sand of the land of Sokar."[116] Now, the name of Isis, like that of Osiris, is a Grecian derivative. The true name of the goddess in the ancient Egyptian language is Ast, which in its oldest form was written with two signs, one of which was a throne. We can now see that the throne of Isis, the omphalos-shaped object and the throne and eye of Osiris all merge in the complex symbolism of the Primeval Mound and, by extension, also of the original Benben/Pyramidion capstone. The star *Sirius,* as we shall see later, is also representative of Isis and could also be interchanged with these symbols at the top of the mound. But there is more . . .

According to Hart *the pyramid mound is representative of the desert "tomb of Osiris";* that is, the *" burial place of Osiris" in the "House of Sokar" in Rostau* (i.e., Giza).[117] It thus follows that the stepped pyramid mound in which lies the recumbent hawk-headed figure *is representative of the "tomb of Osiris-Sokar" at Giza*. As for the huge recumbent sphinx called Aker that protects this tomb, we have already seen how many agree that it represents the Great Sphinx of Giza (i.e., of Rostau). The overall conclusion is thus inevitable: *the Egyptians, from the earliest of times, believed that somewhere underneath the bedrock of Giza, and more specifically somewhere underneath the area where the Great Sphinx stands, was to be found the "tomb of Osiris."*

Intriguingly, however, all these depictions and interchanging symbols are also extremely suggestive of this tomb's being in the form of a pyramidal

structure or mound. Could it not be that the various connections between the "throne of Isis," the idea of a "star," and the symbol of the "Benben" may, in themselves, also point to *another secret chamber* concealed within the core of the Great Pyramid? We shall review the evidence, which leads to an exciting conclusion regarding the Great Pyramid, in chapter 11. Meanwhile the reader should also bear in mind that we shall also see in chapter 11 how the goddess Isis was herself identified with the star Sirius, whose hieroglyphic name, Sept, is composed of the signs denoting a Benben and a five-pointed star and, furthermore, how the Benben and the five-pointed star meet up in the "missing" capstone of the Great Pyramid of Giza and, finally, how the southern shaft of the Queen's Chamber in the pyramid not only was directed to Sirius but also, at its end, sixty meters deep into the heart of the pyramid, contains a small "door," which many believe could lead to a secret chamber.

In the meantime we are faced with a web of tantalizing and complex ideas, which although they seem to be interrelated to each other, nonetheless lack a catalyst needed to bring them together to gel into a whole coherent picture. I could not shake off the strong gut feeling that here, in this potent brew of symbols, was the rudiment of an arcane message that, like the proverbial *X* on a treasure map, seemed to mark the location of the Fifth Division of the Duat, that is, the House of Sokar, somewhere in the Giza necropolis. As strange as it seemed, it felt as if I was being "guided." Was I the unsuspecting victim—or beneficiary—of a powerful Hermetic device?

It was at that point of impasse in my investigation that I suddenly remembered the wider plan of the Orion correlation theory presented in my first book, *The Orion Mystery*. In a section of that book termed "Signpost to the Benben Stone," Gilbert and I show how the vast region that encompassed the Giza necropolis, the temple of Heliopolis, and a third site known as Khem (the Letopolis of the Greeks)[*72] [118] defined itself over the landscape as a huge Pythagorean right-angled triangle.[119]

Let us note that the name Khem is extremely reminiscent of the name Khemmis, the latter being the place on the west bank of the Nile in the delta region where, according to Egyptian mythology, Isis gave birth to Horus.[120] I had also suggested that the three corners of this Pythagorean triangle were

probably specifically and deliberately marked by the apex of the Great Pyramid, the apex of the Heliopolitan mound (the Benben), and the apex of a tower that had apparently once stood at Khem-Letopolis.[121] Much in this curious geometrical arrangement suggested that the link between these three sites provided a sort of giant "signpost" that led to the entrance of the Great Pyramid and, ultimately, through the narrow shafts shooting skyward toward the place where Orion is, which the Pyramid Texts and the Coffin Texts tell us was the place where the gates of the Duat (i.e., Rostau) could to be found.[122]

> I shall not be turned back at the gates of the Duat. I ascend to the sky with Orion . . . I am one who collects for himself his efflux in front of Rostau.[123]

> You will ascend to the sky . . . you being seated upon your iron throne . . . you have traversed the Winding Waterway in the north of the sky as a star . . . the Duat has grasped your hand at the place where Orion is.[124]

In this ground plan, furthermore, I had shown how the Great Pyramid itself represented a star in Orion's belt, Zeta Orionis, and how Khem-Letopolis probably represented the corresponding position of the star Sirius near the west banks of the Milky Way.[125] With these thoughts in mind, I also recalled a statement made by the French Egyptologist George Goyon in connection with the Great Pyramid, which now, in the light of what has just been said, took on a new and eerie significance. "*The monument,*" Goyon had written, *"was placed under the stellar protection of the god Horus."*[126]

It has been cogently argued by several Egyptologists, especially Dr. Natalie Beaux, that "star" of Horus was *the star Sirius.*[127] This special bright star is contained in the constellation of Canis Major, and in the ancient Pyramid Texts the stellar Horus was said to have been born from the "womb of Isis,"which Dr. Beaux associates with Canis Major.[128]

There was also in *The Orion Mystery* an appendix titled "The Survival of the Star Religion," where Gilbert and I present a detailed analysis of how in ancient Egyptian texts—the Carsberg I Papyrus, for example—the apparent nine-month cycle (273 days) of the star Sirius measured from its meridian

passage was likened to the gestation cycle of the human fetus, which led me to conclude that the "seeding of the womb of the goddess Sirius-Isis" mentioned in the Pyramid Texts was probably imagined to take place when Sirius was observed at the south meridian at dawn.[129]

During the Pyramid Age this important event occurred, incidentally, some twenty days before the autumnal equinox, when the sun was right on top of the scales of the zodiacal constellation of Libra.[*73] Let us note in passing that the zodiacal constellation of Libra was almost certainly associated with the cosmic scales often seen in funerary vignettes depicting the judgment scene of the "weighing of the heart" and where Osiris is shown seated on his throne flanked by Isis and Nephtys.[130]

The alignment of Sirius with the meridian axis of the Great Pyramid and also the southern shaft of the Queen's Chamber thus created a powerful sky-ground ritualistic setting for the seeding of the womb of Isis with the embryo of the future Horus-king.[131] I thus postulated that this was a powerful king-making ritual that, during the Pyramid Age, may well have been enacted inside the Queen's Chamber of the Great Pyramid with an ithyphallic statue of the king (or perhaps even his mummy) placed in front of the opening of the southern shaft.[132] And it was this very shaft, as we have said, that led to a door deep within the core of the pyramid. So much smoke must, in my opinion, lead to a fire.

The probability for the existence of a secret chamber—or even a second one—at Giza, under the Sphinx or inside the Great Pyramid, is very high indeed. But assuming that secret chambers do exist at Giza, concealed there by the original builders of that site, then what would be their purpose? What cargo could be so precious, so obsessively important to preserve that it could induce a people to undertake such a vast and mind-boggling construction enterprise? What could possibly have been considered so valuable, so meaningful, so vitally necessary to posterity, to have it guarded by such a mighty memorial?

One word springs to mind: *knowledge.* The knowledge of Thoth . . .

According to the most conservative estimates, there are 4,500 years that separate us from the supposed construction date of the Giza necropolis. Could the system of knowledge of those ancients who planned Giza, that

priceless cargo so coveted by them, have somehow survived through this immense period of time? And was it inscribed, as all the ancient texts suggest, on tablets and slabs by the hand of the god Thoth himself? Are these safely preserved in hermetically sealed rooms? And, more importantly, is there tangible or scientific evidence to verify such a hypothesis? Has anyone tried? Who? And what have they found?

Yet before we tackle these provocative questions, we need to see how a substantial portion of this legendary knowledge might have been transmitted across the ages through another route: one so well concealed that it has hitherto escaped the attention of the Egyptologists and historians altogether. Concealed, I will suggest, in a place that no one can reach with the archaeologist's spade, scalpel, or radar, but only through an initiatory process that the knowledge was designed for. Because not all knowledge, as the ancient master initiates knew so well, was something that one merely recorded in books and inscriptions, but true knowledge rather was better "deposited" in a much vaster crucible and a far more sophisticated device at their disposal: *the memory of man.*

As we shall now see, such powerful ideas may, indeed, have been preserved by inserting them, like some archaic intellectual microchip, deep into the body of new belief systems and promising religious and intellectual movements, in order for them to be carried forward through periods of danger and tribulations. And when the time was right and good, these ancient ideas could be reawakened from their millennial slumber by the activation of cleverly designed memory devices. Thus, like some dormant Sleeping Beauty, these ideas could be brought back to life by the proverbial kiss of an Indiana Jones– style Prince Charming.

5

THE KNOWLEDGE

The Kingdom of God is within you.

LUKE 17:21

The basis of this knowledge [Gnosis], the fundamental principles on which all the teachings rested, was the essential inherent divine nature of man, and the consequent possibility of becoming by self-knowledge a god-like being.

WILLIAM KINGSLAND, THE GNOSIS

IN THE BEGINNING

All tenets, doctrines, laws, beliefs, rituals, ceremonies, temples, pyramids, and tombs, in short, the very foundations and edifices on which the pharaonic state and theocracy rested, were based on the immutable conviction that the king was permanently linked via his divine lineage to the distant golden age of the gods called Zep Tepi, the First Time.[1]

The notion of the First Time is a complex one. As far as the ancient Egyptians were concerned, the First Time was emphatically believed to be a historical time during which the gods had lived on Earth, when the life and passion of Osiris had taken place, and when the miraculous birth of Horus had instigated the divine lineage of pharaonic kingship. Thus the First Time was invariably known as the Time of Osiris or the Time of Horus.

The principal tenets of the ancient temple cult and the pharaonic state that administered it were that during this golden age of the gods a system of "cosmic law" called Maat had been established by Osiris and that it was the duty and function of his son Horus and all successive Horus-kings to ensure that Maat was upheld and kept unchanged throughout the ages. As the ancient texts proclaim, "Great is Maat, enduring is its effectiveness, for it has not been changed since the Time of Osiris" (i.e., the First Time).[2]

There is much speculation among scholars of religion and philosophy as to what exactly Maat was to the ancient Egyptians. Maat was personified by a winged goddess on whose head was affixed a large plume or feather that, according to many researchers, symbolized “truth” or the “lightness” of a truthful and righteous heart. Wallis Budge describes the goddess Maat as “the personification of law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness and of the highest conception of physical and moral law known to the Egyptians.”[3]

Perhaps the best way to perceive Maat is for it to be the combination of all these ethics, which are encapsulated in the principle of “divine truth,” or simply “truth.” Maat, in short, is the “code of practice” of the gods to which a human being must adhere in his earthly existence in order to progress toward a godlike state. Maat is that divine microchip within our heart that tells us what is right or wrong and guides us through life in accordance with the divine will. Obey Maat, and you tread on the paths of godliness; ignore it or obey other laws that in your heart you know are wrong, and you deviate from the divine path. Maat requires men and women to become aware of a subliminal truth: “think with the heart, feel with the mind.” However, Maat in itself was not sufficient for achieving immortality of the soul. It was merely the essential prerequisite to right of entry into the heavenly kingdom of Osiris.

The deceased must first successfully overcome all the ordeals and tribulations that he had to face during his frightful journey through the Duat and on the road that leads to the court of Osiris. In order to do so, the deceased must be equipped, that is, initiated, into that system of magical knowledge of Thoth known as Heka. It is Heka that gets the deceased through the Duat and Maat that ensures his entrance to the heavenly kingdom of Osiris. Both Maat and Heka, in a sense, go hand in hand, and together provide the individual with both the *quality of character* and the *knowledge* to achieve immortality. Not surprisingly, then, the goddess Maat is often said to be the companion or wife of Thoth.[4]

The apotheosis of the soul’s journey through life and death is reached in the Hall of Judgment of Osiris. Here, sitting on his cosmic throne, Osiris is presented with the spiritualized deceased after his journey through the Duat. This dramatic scene, also known as the weighing of the heart ceremony, is

beautifully depicted in the celebrated Papyrus of Ani displayed in the British Museum.[5]

On the far right of the scene is Osiris on his throne within an open shrine. He is wearing the white crown of kingship and the "two plumes of great magic" and holds the flail and crook, symbols of pharaonic royalty. Behind him, standing in protection and adoration, are the goddesses Isis and Nephtys. In front of Osiris is an open lotus flower from which emerge the four sons of Horus, the personifications of the cardinal directions, and who, in the Pyramid Texts, assist Osiris on his heavenly ascent into the starry world with their "iron fingers."[6]

Outside the shrine of Osiris, Horus is shown escorting a spiritualized dead person who has successfully passed the final tribulation of the weighing of the heart and, consequently, is now entitled to meet the god and enter his heavenly kingdom. Further to the left of the scene is the god Thoth, standing upright with his hands holding a palette and a pen, about to record the reading on a large set of scales manned by a priest with a jackal's mask. The scales symbolize Maat, whose image can be seen on the top of the vertical arm of the instrument. In one tray is the feather of truth and in the other the heart or essence of the deceased. Holding the symbol of life and rebirth in his hand, the god Anubis, or Upuaut, the "opener of the ways," brings in the next deceased whose heart is ready for weighing. Above the scene is the row of deities representing the forty-two judges who assist Osiris in his final verdict of who is and who is not worthy of entry into the heavenly realm.

Students of comparative religion have, quite naturally, drawn attention to the striking similarity of this process of attaining immortality of the soul with the doctrines and dogmas of Christianity. In the Bible, for example, a similar concept and system of cosmic order and divine law is encapsulated in the Ten Commandments given to Moses on Mount Sinai. They are supposedly the righteous tenets that an individual must abide by in order to gain approval from God and, eventually, access to heavenly immortality. In the canonical Gospels this is spelled out by Jesus in the Sermon on the Mount.[7] But in order to explain his own intervention in the divine law, Jesus speaks further to the gathering of followers by saying:

Do not suppose that I have come to abolish the Law and the Prophets; I

> did not come to abolish, but to complete. I tell you this: so long as heaven and earth endure, not a letter, not a stroke, will disappear from the Law until all that must happen has happened. If any man therefore sets aside even the least of the Law's demands, and teaches others to do the same, he will have the lowest place in the kingdom of heaven, whereas anyone who keeps the Law, and teaches others to do so, will stand high in the kingdom of heaven. I tell you, unless you show yourselves far better men than the Pharisees and the doctors of the law, you can never enter the kingdom of heaven.[8]

There is, however, a marked distinction between Christianity and the Osirian religion. In the Osirian religion, abiding by the divine law is not all that is required from the individual; the latter must also acquire "knowledge," which is achieved through the process of initiation established by Thoth and set forth in his magical "books," whereas Christianity demands not *knowledge*, but *faith.* It is this "faith verses knowledge" that demarcates the fundamental difference and sets the scene for the two-thousand-year conflict that ensued between the church and the early form of Christianity known as *Gnosticism.* The word *gnosis* in Greek, the language of the early founding church, simply means "knowledge" or, in the context that is applied here, "knowledge of the divine."[9]

In this respect it is extremely relevant in our line of investigation to realize that Gnosticism was born in Egypt in those formative years when Christianity was dragging its heels in the wake of three thousand years of the Osirian religion that still prevailed in that land until the fifth century CE. It is not the purpose or task of this book to go into the complex scholarship of Gnostic studies. However, a brief overview is, at this stage, imperative to our investigation. Let us begin by saying that the latest research shows that this early form of Christianity was rooted in the ancient mystery and initiatory religions of Egypt, Greece, and the East, and that it was through Gnosticism that these ancient systems were carried across the ages to finally discharge themselves, albeit much mutated and distorted, in the modern mystery schools of Freemasonry and Rosicrucianism.

In his comprehensive and rather daring study titled *The Gnosis: Or Ancient Wisdom in the Christian Scriptures,* the scholar William Kings-land argues,

“The [Christian] scriptures are not always to be taken literally as biographies of the life of Christ but that they also contain allegorical and symbolical levels of meaning as well. The figure of Christ that emerges is not [so] much one of a suffering savior, pouring out his life’s blood for the redemption of the world, but rather of a guide to the essential ‘gnosis’ that the ‘kingdom of heaven lies within.’”[10]

The crux of Kingsland’s thesis is that the teachings of Jesus have much in common with other mystery religions associated with teachers such as Hermes Trismegistus, Buddha, and Zoroaster and that they also form part of a system of enlightenment involving initiation into the so-called *mysteries* and that the rudimentary basis of these secret ceremonies has survived today in the rituals of modern initiation societies such as the Freemasons.[11] In the author’s own words:

> The existence of the ancient Mysteries in Egypt, Greece, and elsewhere is of course well-known as a matter of history; and many of the more esoteric ceremonies in connection with these have survived to this day in the rituals of Freemasonry and the Church itself. . . . In all ages of which we have any literary records we find the tradition of a recondite knowledge, which could not be disclosed, to any save to those who had undergone the severest tests as to their worthiness to receive it.
>
> This knowledge was generally known under the term of the Mysteries, and it was concerned with the deepest facts of Man’s origin, nature, and connection with super-sensual worlds of beings, as well as with the “natural” laws of the physical world. It was no mere speculation; it was real knowledge, Gnosis, knowledge of “the things that are,” knowledge of Reality; a knowledge that gave its possessor powers, which at one time or other have been regarded as pertaining only to the gods. . . . The basis of that knowledge, the fundamental principle on which all the teachings rested, was the essential divine nature of man, and the consequent possibility of becoming, by self-knowledge, a god-like being.
>
> The final goal, the final objective of all the Mysteries, was the full realization by the initiate of his divine nature in its oneness with the Supreme Being.[12]

What exactly is Gnosticism? Where did it develop? Why did it disappear? And what connection could it have with our quest for the secret chamber at Giza?

THE SON OF GOD

In the winter of 331 BCE, on a rocky limestone platform near the fishing hamlet of Rhakotis, on the Mediterranean coastline of Egypt, the exhausted army of Alexander the Great set camp. Here, Alexander had decided to raise a city in honor of the gods. Barely a few months before, he and his intrepid companions at arms had faced the invincible Persian army on the narrow littoral of Issus in Syria, and against all the odds and rules of strategic warfare, Alexander had won the day.

It is said that the two armies had passed each other like ships in the night, and the next morning Alexander realized that he was on the wrong side of the narrow land strip, with no option of retreat and with his supply line cut off. He had no other recourse but to face the Persian army head-on.

Outnumbered by more than ten to one (forty thousand on Alexander's side, six hundred thousand on the Persian side), Alexander had to come up with a daring strategy. He personally led a charge directly toward the Persian king. Riding at full gallop on his black horse Bucephalus, yelling fierce battle cries along with his companions, Alexander crossed the narrow river that separated him from the Persian army's left wing, broke through the archers and infantry, and headed for the chariot of Darius.

In a moment of fear and panic, the Persian "king of kings" turned his chariot and fled into the hills. Hearing of this, the Persian army lost its will to hold and was virtually annihilated. Were it not for the hour of nightfall when this happened, Darius, too, would have either perished or been taken prisoner. As it turned out, he abandoned his heavy chariot, threw off his heavy armor, jumped on a horse, and managed to escape. But the victory was total for Alexander. He was only twenty-three at the time. News began to reach the corners of the known world that this young hero, with golden locks and piercing dark eyes, had become the ruler of the world. It was probably then that Alexander began to truly believe in his invincibility and, more importantly, in his own divinity.

According to Plutarch, who wrote the biography of Alexander,[13] Olympias,

the mother of the future conqueror, had been a princess of Ipirus, daughter of King Neoptolemus I, who traced her descent from the Homerian hero Achilles. A wild and mystical woman by nature, Olympias was appointed by her father as a priestess of the oracle temple of Zeus at Dodona, where she often partook in the orgiastic ceremonies of Dionysus, where snakes were used in strange sexual rituals. Dionysus ("Son of God" in Greek) was a hero-deity who had been born from the union of Zeus with a mortal, Semele. He was nursed by the nymphs of the mountains of Nysa, and when he reached manhood, traveled to Syria, Egypt, Asia, and all the way to India, teaching the secrets of wine cultivation and bringing civilization to these regions of the world. Now the oracle of Zeus at Dodona had a strange connection with Egypt.

It was said that in far-off times, two black birds had flown out of the temple of Karnak in Upper Egypt, one alighting at the oasis of Siwa in the great western desert of Egypt and Libya and the other reaching Dodona in Greece. There the twin oracles of Zeus and Ammon were founded. Plutarch reports that on her wedding night, Olympias dreamed that the thunderbolt of Zeus-Ammon had penetrated her womb and made her pregnant with Alexander. This was to have a profound effect on Alexander, who, it is said, had inherited from his mother her strange and mystical nature.

After the death of his father, Phillip, in 336 BCE, Alexander ascended the throne at the age of twenty-one. Twelve years later, when he died of a mysterious fever in Babylon, Alexander had conquered the whole known world of his epoch and had changed the course of history like no man had before or after him. Groomed and educated by Aristotle himself, Alexander was set to become the archetype of the philosopher-hero-king, and later many admirers, including Caesar, Louis XIV, and even Napoleon, sought to imitate him.

Plutarch, who consulted the work of earlier writers, said that Eratosthenes, the famous Alexandrian astronomer who was the first man to calculate the circumference of the earth ca. 255 BCE,[*74] reported that when Olympias sent forth Alexander on his epic expedition she revealed to him the secrets of his divine birth and how he was the seed of Zeus-Ammon, whose oracle center was at Siwa.

Two years after the battle of Issus, Alexander made his triumphal entry into the land of the pharaohs. News of his arrival spread through the temples of Egypt and, more especially, to the priests of Ammon at the oracle temple of Siwa. Leaving his army on the site of the future Alexandria and entrusting the plans of the new city to the architect Deinokratis, he assembled a small group of friends and set off for the oasis of Siwa.

This journey was destined to enter history as one of the most mysterious and magical pilgrimages of all time. Among those who went with Alexander to Siwa were Ptolemy, future king of Egypt and founder of the enlightened Ptolemaic dynasty, and Callisthenes, the nephew of Aristotle. The journey, which involved going west along the Mediterranean coastline for three hundred kilometers, then cutting south and inland at Paraitonion, the modern Marsa Matruh, for another three hundred kilometers to Siwa, would have taken at least two weeks. So arid and barren was this last stretch of desert that it is said that ca. 525 the Persian king Cambyse had lost a whole army of fifty thousand men in a sandstorm in this area.[14]

In the spring of 1999 I finally took my first trip to the fabled oasis of Siwa.[*75] Since my early teens, when we lived in Alexandria, I had always wanted to visit Siwa. In those days, in the early 1960s, it was quite common for young boys and girls of the cosmopolitan community of Alexandria to go in the summer months to Marsa Matruh, the small beach resort three hundred kilometers west of Alexandria and the site of the ancient Paraitonion, where Cleopatra and Mark Anthony had bathed in the wonderful blue lagoons of this enchanted place.

There we would camp with the Boy Scouts and Girl Guides from the Alexandrian English, French, Italian, and Armenian schools, and some of us would dream of going inland to the oasis of Siwa, another four hours' drive due south through the empty western desert. Lack of funds and the dangerous track that led to Siwa always prevented us from going. But now, in that warm week in April of 1999, all was in place for the journey.

I had been staying in Alexandria since November 1998 in order to research and write the previous edition of this present book. Michele, my wife, and my children, Candice and Jonathan, had come for the Easter holidays and were keen to see some desert landscape once again. Readers of *The Orion Mystery*

will recall that my little family was with me in Saudi Arabia back in 1982 when the rudiments of the Orion correlation theory were developed. Candice was three years old then, and Jonathan was not yet born. Since then we had lived for short spells in Spain and Australia, to finally settle in England in 1989 in Buckinghamshire.[*76]

There in our cozy home in the leafy and quiet hamlet of Knotty Green (just outside Beaconsfield in Buckinghamshire) I wrote several books, including *The Orion Mystery* (1994) and *Keeper of Genesis* (1996). For the first edition of *Secret Chamber* (published in 1999 by Century Books, A division of Random House UK) I had decided to write the book on location in Egypt. For that purpose I rented a flat near the beach in Agami, a small resort just outside Alexandria. To keep me company I adopted two local mongrel dogs, Coco and Macedonia, two rabbits, and three turtles and bought in Cairo a new Pentium II computer with Word 97. I then arranged to have sent from England two large metal trunks with Egyptair cargo containing all the books and research data I would need. I also shipped from England an old 1987 Mercedes-Benz 300 E. I then officially declared myself a recluse, well almost, until the completed manuscript could be delivered to Random House in London.

Now in April 1999, needing a break from the long hours of intensive writing, I arranged for my little family to come to Egypt for a two-week Easter holiday. With the old Merc packed to the brim and with a good supply of water and fruits for the journey, we set off early in the morning for Marsa Matruh, a small lazy town 300 kilometers west of Alexandria on the Mediterranean coast. Stopping only for lunch, we then headed due south into the open desert on the newly tarmacked highway toward Siwa and, so it seemed then, into the unknown. After almost three hours of driving on an almost straight road with only flat desert and the occasional hill as far as the eye could see, we began to wonder if the oasis existed at all. Some twenty kilometers before we reached the oasis, and now with nightfall upon us, the front wheel of the Merc flung a small rock that hit the undercarriage and damaged the fuel pump. Losing fuel like a badly hit World War II Spitfire plane, we barely made it to the oasis of Siwa. Tired and confused, we booked into a small shabby hotel, the Cleopatra, and slept until dawn.

We decided to wander into the bustling little village of Shali, and after a

quick breakfast of broad beans and sweet tea in a rickety restaurant with the grand name of “Alexander the Great,” we climbed a small rocky knoll in the center of the village to get a better look at the place. Nothing can prepare you for the sheer magic and beauty of this oasis, a huge bowl of palm groves rimmed by mounds, mesas, dunes, and two lakes, the latter shimmering gold and blue in the morning light. And far to the east, on top of another rocky mound, we could see the legendary oracle temple of Zeus-Ammon.

When Alexander the Great and his small retinue reached the oasis, they immediately made their way to the temple. A contingent of Greeks from Cyrene (near modern-day Tripoli in Libya) had traveled to join Alexander’s cortege. On their approach to the oracle they were greeted by priests and priestesses and temple dancing girls who threw petals and sprinkled perfumes on Alexander and his companions, singing and shouting praise of welcome to the young hero. At the foot of the mound on which the oracle temple stood, the hierophants and high priests greeted Alexander with shout of “Dionysus! Dionysus!” literally “Son of God! Son of God!” It was from this point that a king-messiah was in the making.

It was no exaggeration when the eminent scholar Ulrich Wilcken wrote, “The whole subsequent course of history, the political, economic, and cultural life of after times, cannot be understood apart from the career of Alexander.”[15] The French historian Paul Faure went much further. In his biography of Alexander, Faure demonstrated how Alexander, or rather the *myth of Alexander*, had paved the way and set the scene some three centuries later for a new “Son of God,” a “Filius Dei,” one whose modest Nazarene mother, somewhat like Olympias before her, also claimed to have become pregnant through divine intervention.[16]

For centuries after his death, Alexander’s embalmed corpse, mummified in the ancient Osirian tradition and kept in a golden sarcophagus, was venerated in the city of Alexandria. Among those nobles who paid homage at his shrine were Julius Caesar, Octavian, and Hadrian. Even during early Christian times, when the body had been transferred into a glass coffin, crowds of devotees would parade through his shrine during the feasts of his birth and death, and also celebrate his “resurrection” as the god Dionysus.[17]

It seems that Alexander is also mentioned in the Qur’an as Iskander Dul El

Qarnein, “Alexander the Two-Horned” (i.e., the horns of the ram god Ammon). It is reported that at the legendary place where the tomb of Alexander had stood, today in the busy street of Nebi Daniel,[*77] pious Muslims would come to pray to the “prophet-king” and the “instrument of divine will,” and that later, in the fifteenth century—roughly at the same spot—was raised the mosque of the prophet Daniel, the legendary founder of the Arab city of Alexandria.[18]

THE “SECOND” HALL OF RECORDS?

In the first century CE, the legacy of Alexander’s conquest had reached its peak. The city of Alexandria, now a huge metropolis rivaling Rome and Athens, was the learning and cultural center of the known world, the home of the famous library, and the place where scholars from all parts of the Greco-Roman empire came to learn, teach, and exchange ideas. In their 1997 study on the tradition of magic and alchemy, *The Elixir and the Stone*, bestselling authors Michael Baigent and Richard Leigh placed the city of Alexandria as the node or nucleus from which Gnosticism and Hermeticism evolved and flourished.

They also showed that it was in Alexandria that the ancient principles of alchemy and magic were absorbed and injected into Western culture to find their way to Europe and the Renaissance and, ultimately, the modern world.[†78] In their section on Alexandria the authors give a vivid and colorful picture of the city as it must have been in the first century after Christ.

> If Egypt as a whole had prospered [under the Ptolemies], the supreme manifestation of that prosperity was the city of Alexandria. . . . During the first century of the Christian era, Alexandria was the wealthiest, most urbane, most cosmopolitan, cultured, and civilized city of the Graeco-Roman world, and the unrivaled center of world trade. The population has been estimated at 500,000, far exceeding that of any other Mediterranean metropolis. The city was renowned for its architecture. Among its chief attractions was the famous lighthouse of Pharos, numbered among the seven wonders of the ancient world. . . .
>
> According to one account, the city itself encompassed more than 800 taverns, more than 1,500 bathhouses, more than 2,400 temples, and more

> than 24,000 houses. There were also theaters, a stadium for games, a forum, a large market, an immense gymnasium, numerous public parks, and sacred groves. There were innumerable monuments. At the entrance of the temple of Augustus stood two columns (obelisks) subsequently known as Cleopatra's Needles, one of which now stands on the Embankment in London, the other in New York's Central Park. In all these constructions, there was so prolific a use of white marble that the eyes, in sunlight, were said to be dazzled.[19]

As I have said, one of the city's chief attractions was the golden sarcophagus of Alexander the Great. It stood in its Doric shrine into the third century CE, and its last appearance in recorded history was during the visit of the Roman Emperor Caracalla in 215 CE.[20] Surpassing by far the fame of all other monuments, temples, and buildings of that city was the Bibliotheca Alexandrina, the world-famous Library of Alexandria, whose fabled collection of ancient books and texts has fired the imaginations and dreams of scholars and researchers throughout the ages, and whose senseless destruction deprived humanity of the priceless and largest intellectual treasure trove of history. "By dint of its bibliographical collections," write Baigent and Leigh, "the city had outstripped other centers of study, such as Athens and Corinth, and emerged as the supreme seat of learning for the classical world."

The Library of Alexandria, known as the Museion (temple of the muses), was the ancient world's Oxford and Cambridge, Harvard and Yale, the Sorbonne, and the Beaux Arts all rolled into one. It was one of the first truly "universal" seats of learning, where scholars were fully subsidized with free accommodation and meals and were exempt from paying taxes. The original Museion was founded by the first of the Ptolemy "pharaohs," Ptolemy-Soter, the "Savior," ca. 295 BCE.

He gave orders that all books found on ships that sailed into Alexandria were to be copied and the originals stored in the Museion. He also commissioned copies from other libraries from around the world. At the height of its glory the Library of Alexandria contained some five hundred thousand books or scrolls, all kept neatly in shelves and niches, carefully catalogued and labeled.

It was at the Library of Alexandria that Eratosthenes calculated the dimensions of the Earth; that Euclid wrote books on geometry that were still used in schools until quite recently; that Hipparchus predicted the creation of stars, worked out the rate of stellar precession, and produced the first catalogues of the stars' magnitudes and coordinates; and where Galen wrote books on medicine and healing that were still in use in the sixteenth century in Europe.

There were many others who came to study at the library and who, collectively, "established the foundations for the systematic study of mathematics, physics, astronomy, literature, geography, and medicine."[21] We may wonder, however, what suddenly triggered this age of enlightenment in Egypt. The answer seems to be rooted in the very context and location of the library itself. For although most of the material stored in the library was written in Greek, there were, almost certainly, many works from ancient Egyptian sources written in Coptic and hieroglyphic.

We must recall that here, in Egypt, for the last three thousand years before the Ptolemies came to power, there was a wealth of material, thousands upon thousands of texts, that had been compiled on papyrus, tablets, stelae, palettes, tomb and temple walls, palaces, shrines, and pyramids: a sort of gigantic "hall of records" strewn all over Egypt. According to St. Clement of Alexandria (150–215 CE), who coined the phrase, "Egypt was the Mother of magicians," the Egyptians had forty-two books of wisdom reputedly written by the god Thoth, which were stored in secret chambers in temples.[22]

These books were reputed to be divine revelations dealing with subjects such as law, astronomy, medicine, and geography. This fact must also be equated to the many statements made by the Greeks themselves with respect to the superior knowledge of the ancient Egyptian priests and wise men. The great scholar and historian Strabo, writing ca. 25 BCE during his stay in Egypt, made, for example, this telling statement: "The Egyptian priests are supreme in their knowledge of the skies. Mysterious and reluctant to communicate with strangers, they sometimes let themselves be persuaded on the long term and after much supplication, to reveal some of their knowledge; nonetheless they keep to themselves the bulk of their secrets. They revealed to the Greeks the secret of the full year—which the Greeks ignored like many other things—until the modern astronomers got to know of them by those

who translated into Greek the knowledge of the Egyptian priests."[23]

The Egyptian priests, however, above all were the keepers of a very ancient system of magic, secret initiations, and rituals that, for lack of better words, we have called "the science of immortality."[*79] St. Clement of Alexandria,[†80] who, as first president of the Christian Catechetical school of Alexandria and leader of the Christian community in Egypt, was in an excellent position to know such things, wrote, "The Egyptians entrusted their Mysteries of Initiation to future kings and to priests selected for their education, learning, and background."[24] And Plutarch, who was an eyewitness to what he wrote, reported, "The priests of Isis who died were dressed in sacred costumes symbolizing the different aspects of the goddess, which were the same costumes placed on statues to show that the divine speech, the holy discourses, the initiations, are with them and that they are crossing into the afterlife carrying nothing else but this 'word,'"[25] while Synesius simply stated without hesitation, "The learned Egyptian priests are the keepers of the highest wisdom and knowledge."[26]

At any rate, it should become evident to the reader that the Library of Alexandria had become the repository not only of books from all over the known world, but perhaps more importantly, also a storehouse, at least in papyrus form, of ancient Egyptian texts and, quite possibly, a collection of copies of the fabled books of Thoth. These last, acting as a potent intellectual and spiritual catalyst, not only caused the Greek scholars to come up with various "discoveries" in the sciences of astronomy, mathematics, and geography (more likely rediscoveries) but also created the alchemical reaction in the minds of some erudite people that was to coalesce in the secret teachings we loosely call Gnosticism and Hermeticism.

HERMES MEETS JESUS

In the middle of the first century CE at Alexandria, the intellectual and spiritual conditions were absolutely perfect for the seed of Christianity to spawn and flourish. For three millennia or more, the land of Egypt had practiced a mystery religion that was based, as we saw in chapter 4 on the messianic-like figure of Osiris, who had undergone a sacrificial death, was resurrected, and went on to establish a "kingdom of heaven" in the afterlife realm. Osiris was the "Son of God" par excellence, a man-god who had been

sent by the Creator to Earth in order to teach men the divine law and, more importantly, provide them with a means to achieve salvation and immortality of the soul.

For generation upon generation, the pharaohs of Egypt were emphatically believed to be the reincarnated sons of Osiris, and each year their divine birth was celebrated with the rising of the star Sirius, the star of the Divine Mother, Isis, which occurred around the time of the summer solstice.[*81] During the Ptolemaic period, under the enlightened Greek pharaohs, Alexandria became a hotbed for religions of all kinds. Large numbers of Jews settled in Alexandria, and the city was full of preachers and teachers expounding this or that religion or cult. The Greeks, quite naturally, had imported with them the Olympian religion and mystery cults, particularly those of Dionysus and Demeter. Prominent above all these was the cult of Serapis, the official religion of the Ptolemies of Alexandria, which combined the Egyptian god Osiris with the Grecian god Zeus.

The general idea was to merge the ancient Egyptian Osirian mysteries with those from Greece, a process that is technically known as syncretism. When Egypt fell to Rome in 30 BCE and became a Roman province, other cults were brought in, notably the cult of Mithras, another dying and resurrecting "Son of God," whose birthday was celebrated on December 25, near the winter solstice.[27] The Romans, and the Greeks before them, were quite accommodating to virtually all cults, and thus syncretism, in a sense, was a natural process of mutation and integration that took place in the melting pot of Alexandria.

When the first of those Jewish immigrants who called themselves "followers of Jesus"[*82] came into Egypt, none of the church's doctrines and dogmas were yet in place. Indeed there was no church, or at least no elaborate establishment as we know it today. Legend has it that St. Mark the Apostle and Evangelist came to Egypt and founded the first church in Alexandria. The site of his martyrdom at the hands of the Romans is said to be where today stands the Protestant Church of St. Mark in Mohamad Ali Square.[†83]

A curious story accompanies the coming of St. Mark that probably provides the basis for the Gnostic movement that ensued. According to a letter allegedly written by St. Clement of Alexandria to an unknown person, St.

Mark, in addition to the canonical Gospel that we attribute to him today, also wrote in Alexandria a "secret gospel" that appears to be directed to adepts of the Mysteries. St. Clement reports that after St. Peter was martyred in Rome, "Mark came over to Alexandria bringing both his own notes and those of Peter [concerning the teachings of Jesus], and from which he transferred to his former book [the canonical Gospel] the things suitable to whatever makes progress toward gnosis [divine knowledge]. He [thus] composed a more spiritual Gospel for the use of *those who were being perfected*"[28] [my italics].

This story, of course, raises a crucial question with regard to the true teachings of Jesus and, more specifically, whether these "secret" teachings were intended for only "those who were being perfected." This curious terminology used by St. Clement very much implies that he was thinking of high initiates; that is, those who were groomed and trained to receive the *gnosis* of the Christ. This supposition is confirmed further in St. Clement's mysterious letter, when he writes that before Mark died "he left his composition to the church in Alexandria, where it even yet is most carefully guarded, being read only by those who are initiated into the Mysteries."[29]

What "church?" St. Clement states that St. Mark came over to Alexandria after the martyrdom of Peter, which, according to most historians, occurred in 64 CE in Rome during the reign of the Emperor Nero. The latter is known to history as the crazed persecutor of the Christians, but although Nero's mental instability is not contested by any (he murdered his mother and wife and was prone to severe delusions of himself as a poet and charioteer), it is a historical fact that there were very few Christians in Rome at the time. St. Paul had just arrived in the city, and from all accounts the Jewish slaves of Rome were all anxious to learn from him the nature of his new sect, indicating that no one had yet told them about it. As for Nero's role as the proverbial Antichrist, this, as many historians agree, was a propaganda job by the church after the advent of Constantine the Great.[30]

It is also doubtful whether Christianity had any serious foothold in Egypt, and those who followed the teachings of Jesus did so in very small groups with no church as such to report to. If and when St. Mark came to Alexandria, he must have found among his most likely converts those Greek-Egyptians or Egyptian-Greeks who, for the last three centuries, had become adepts of Serapis, the syncretized divinity of the city. It must have seemed

pretty obvious to anyone who wanted to promote the religion of Jesus in Egypt that the image of a humble Nazarene carpenter who had been crucified as a slave by the Roman procurator in Jerusalem had to be presented as something else—something that would at least match the pedigree of Serapes or, even better, his prototype, Osiris. The idea of a Son of God to the Alexandrians, as we have seen, was nothing new.

The combined Horus-Osiris pharaohs had fulfilled this role for several millennia, and since 320 BCE Dionysus-Alexander had provided the Alexandrians with a golden effigy of their own of such a Son of God. Also the promise of salvation or resurrection was old hat to the natives of Egypt, whether Egyptians or Greeks. It would have been unthinkable to the followers of Serapes, Osiris, or Dionysus that such salvation could be guaranteed by faith alone and that no initiation into the mysteries would have been required. The letter I have quoted above from St. Clement of Alexandria, who we should not forget was the leader of the Christian community of Alexandria a century and a half after the supposed arrival of St. Mark in Egypt, makes this quite clear, and thus speaks of a secret gospel of Mark, which was intended for adepts of the mysteries.

Were there such teachings of Jesus that could be construed as being part of an initiatory process toward gnosis? And if so, where are they? Before we tackle this intriguing question, there is, too, something else about St. Mark mentioned in St. Clement's letter that suggests an initiation system known by St. Mark, much akin to those practices in the pagan mysteries. Authors and researchers Robert Lomas and Christopher Knight, in their bestselling book *The Hiram Key*, analyzed the content of St. Clement's letter and brought to attention the curious reference to Jesus performing a ritual on a young man that, in their view, much resembled the rituals of Freemasonry.[31] A woman's brother had died while Jesus was in the neighborhood, and he was beseeched by her to help.

> And Jesus . . . went off with her into the garden where the tomb was, and straightaway a great cry was heard from the tomb. And going near, Jesus rolled away the stone from the door of the tomb. And straightaway, going in where the youth was, he stretched forth his hand and raised him, seizing his hand. But the youth, looking upon him, loved him and began

> to beseech him that he might be with him. And going out of the tomb they came into the house of the youth. . . . And after six days Jesus told him what to do and in that evening the youth came to him, wearing a linen cloth over his naked body. And he remained with him that night, and Jesus taught him the mystery of the kingdom of god.[32]

Lomas and Knight draw attention to the fact that in Masonic rituals, which they also found to have striking similarities with those practiced by early Christian Gnostic sects, the 3rd degree of the Brother hood involves the "raising" of a candidate wearing a white linen cloth after a symbolic "death" and also "the mantle of the Templar [who performed a similar ritual] was originally plain white linen."[33] It struck Lomas and Knight that a similar "naked youth in white linen" was also mentioned in the Gospel of Mark. The scene is in the garden of Gethsemane when Jesus is about to be arrested by the Roman soldiers. "And a certain young man followed them, having linen cloths cast about his naked body. And they laid hold of him. But he, casting off the linen cloth, fled from them naked."[34]

All this suggested to Lomas and Knight "that there was a secret tradition" concealed in the testaments in certain parables that can only be understood by those initiated in the mysteries[35] and that this "tradition," in turn, was openly flaunted in the Gnostic writings. As many authors before them had shown, including eminent scholars such as Elaine Pagels, this Gnosticism posed a serious threat to the Orthodox and Catholic Churches because it suggested to the followers of Jesus that enlightenment and the path to salvation and everlasting spiritual life could be achieved without the need for priests and bishops. Indeed the Gnostics went further: they have Jesus himself branding the Orthodox Church as "an imitation church" in one of their better known codices, the Apocalypse of Peter. "And there shall be others who are outside our numbers who name themselves bishop and also deacons, as if they have received their authority from God. These people are dry canals. They do business in my word. They praise the men who propagate falsehood."[36]

Such "heresy" was not only dangerous to the church, it also revealed an image of Jesus as a pagan sage or teacher of the mysteries. In their book *The Jesus Mysteries*, authors Timothy Freke and Peter Gandy concluded not only that the Gnostics had recognized the New Testament as being a sort of

Kabbalistic text concealing deeper meaning and teachings, but that the New Testament authors had modeled Jesus the Messiah on the figure of Osiris-Dionysus.[37]

If Freke and Gandy are even remotely correct in their interpretation of the Gnostic writings and the Gospels, then it provides the gruesome motive that the church needed to wage a war of destruction against the pagans and the Gnostics, who were all branded as heretics.

From the end of the second century CE, a systematic smear campaign by the church began to be launched against the Gnostics and pagans of Egypt. By the end of the fourth century CE, the matter came to a head. Ancient shrines were violated and destroyed, some converted into Christian churches, and "innumerable books were piled together, many heaps of volumes . . . to be burnt under the eyes of the judges as prohibited."[38]

The final act of destruction came in Alexandria, when in 391 Emperor Theodosius issued a decree to have all pagan temples closed. Encouraged by such imperial support from Constantinople, the Alexandrian Christians went on a wild rampage. Incited by the local patriarch Theophilus, a Christian mob attacked the great temple of Serapis at Kom El Dik and razed it to the ground. All that remains today is a small sphinx on a pedestal and the foundation of the temple. They then turned against other temples and shrines in the city and eventually attempted to do the same to ancient Egyptian temples all over Egypt. Theophilus then personally led troops to destroy the desert monasteries of "heretic" Christian monks. He was subsequently made a saint of the Coptic and Syrian Churches. Theophilus was succeeded by his nephew, St. Cyryl, who carried on with his uncle's religious ethnic cleaning.

The horror of it all came to a disgusting finale in 415 CE on a bright sunny day in Alexandria. The beautiful Hypatia, the first woman mathematician and head of the neo-Platonist School of Philosophy in Alexandria, who was the daughter of the scholar Theon, was stalked by Cyryl's Nitrian monks, a sort of proto-Nazi youth gang, and dragged from her chariot to a nearby church, stripped naked, and had her flesh scraped off her bones with broken abalone shells. Her crime: being a mathematician (which the church equated as pagan). This violent act of senseless and gruesome cruelty brought to focus the determination of the church to stamp out non-Christian factions, and from then on Alexandria quickly declined as a major center of learning.

Perhaps the worst act of vandalism committed by the church in Alexandria in 391 CE was the deliberate destruction of the famous library, the Museion, an act that is still today being described as the biggest crime against the intellectual development of humanity. “It was as if the entire civilization,” lamented the eminent American scientist Carl Sagan, “had undergone some self-inflicted brain surgery, and most of its memories, discoveries, ideas, and passions were extinguished irrevocably. The loss was incalculable.”[39]

With the slate of history seemingly wiped clean, the church began to rewrite its own history and, by and large, the history of the world. Gnosticism, however, was not totally eradicated, at least not in spirit. It reemerged, for example, albeit in much mutated form, in the twelfth century with the Cathars of southern France, but they, too, were viciously stamped out by a papal army sent to their stronghold in Montsegur.[40]

In the early fourteenth century the mass eradication of the Order of the Knights Templar by the church was also, in a sense, genocide against a form of Gnosticism, in that the Templars were Christians who are said to have practiced initiation rites akin to those of the ancient mysteries.[41] It can also be argued that the Sufis of Islam were, in more ways than one, the carriers and perpetuators of Hermeticism, Gnostic thought, and, more especially, alchemy. And it has been shown that “many Sufi texts run perfectly parallel to those of the Hermetic corpus.”[42]

Indeed, according to Baigent and Leigh, “Hermeticism can now be seen as having emphasized, if not established, many key points of contact between Islam and Judaism: such as shared views of Old Testament prophets.”[43]

Moreover, we shall encounter in the next chapter the mysterious Sabians of Harran and the early traditions among the Arabs of an ancient knowledge being preserved in the Books of Hermes in a repository most reminiscent of the Hall of Records. And we shall also see how, in the tenth century, the Arabs of Andalusia not only practiced a hybrid form of Hermeticism but also had developed it into a form of “astral magic” much akin to that of the ancient Egyptians. But more of that later.

Meanwhile, there are many who have argued, and not without justification, that the nearest sects to Gnosticism in modern times are the Masonic Order and the Ancient Mystical Order of the Rosy Cross of the Rosicrucians.[44] It is

well known, for example, that these organizations have graded systems that include a medley of pseudo-Egyptian and other pagan rituals, as well as maintaining a strong sense of Biblical mysticism. But more of that later on.

THE GNOSTIC "HALL OF RECORDS"?

In 1947 the Gnostic heresy was to make a comeback with a vengeance. With a story that has the hallmark of an Indiana Jones movie plot, a secret haul of Gnostic writings was unearthed in Upper Egypt near the little hamlet of Nag Hammadi in the winter of 1945. A young Egyptian boy called Mohamad Ali El Samman and his brother Khalifa were by chance digging into the soft soil near a large boulder on the edge of the Jabal El Tarif. The boulder, "shaped somewhat like a stalagmite,"[45] had broken off in prehistoric times, and it was there that, ca. 350 CE, some unknown Gnostic priest buried a large earthenware jar in which were carefully stored "books" made from rolls of papyrus.

There the jar lay undisturbed for over one thousand five hundred years. Mohamad and his brother, by one of those strange synchronicities of history, had come, as other villagers had come from time immemorial, to collect nitrate-rich soil from the foot of the jabal to use as fertilizer and, on that propitious day, had dug precisely where the ancient jar was buried. The lads broke the jar, wrapped the precious books in their *gallabeyas*,[*84] and took the cargo back to their village of Al Kasr.

It so happened that in the preceding months a terrible feud had erupted between the El Samman clan and members of the Hawara clan nearby, and the local police paid unannounced visits to Mohamad and Khalifa's home to search for illegal arms. Fearing that the police would confiscate the ancient books and somehow realizing that they may interest the local Coptic priest, Basilius Al Messihi, Mohamad asked the latter to safeguard them for him. The Nag Hammadi Library, as it is called today, is composed of thirteen books, or codices (plural for *codex*, an ancient name to denote a wad of documents making up a book), with the thirteenth badly damaged and much of its content missing. Each codex includes various tracts, the total of the whole library being fifty-two such tracts.

After a convoluted saga with one of the books being used as fuel for cooking by the Coptic priest's wife and others ending up being sold on the

black market in Cairo, in 1949 Codex I was exported out of Egypt by a Belgian antiquities dealer called Albert Eid, who first tried to sell it at auction in New York. In 1952 Eid's widow presented Codex I to the Jung Institute in Zurich. There Professor Gilles Quispel quickly realized the importance of the find.

Upon examining the other codices, which meanwhile had all been collected by the Egyptian authorities and stored at the Coptic Museum in Cairo, Quispel realized that many of the documents he was seeing were previously unknown texts covering a period that was vital in understanding the formation of the Christian Church. Eventually Codex I, now named the Jung Codex, was returned to Egypt. In 1960 the Egyptian Ministry of Culture in collaboration with UNESCO formed the Nag Hammadi Library Project, and by 1979 an English translation was on the market.

In the autumn of 1995[*85] I had the opportunity to meet Quispel in Amsterdam. This happened because after the BBC documentary *The Great Pyramid: Gateway to the Stars* was shown in Holland in 1994, I was contacted by a certain Joseph Ritman, owner and founder of the Bibliotheca Philosophica Hermetica in Amsterdam. Ritman had been impressed by my Orion correlation theory and felt it was a vital key in understanding the mysteries and origin of Hermetic and Gnostic thinking.[46]

Also present were Professor F. Janssen, Mrs. Ritman, and her daughter. At dinner we discussed the terrible loss of the Alexandria Library and, of course, the dramatic recovery of the Gnostic library of Nag Hammadi. Could another, perhaps older, treasure trove of ancient texts still exist in the sands of Egypt, waiting to be found by the lucky turn of a spade? I was working at the time on the manuscript for *Keeper of Genesis,* and I informed my Dutch hosts that I strongly suspected that somewhere under the bedrock of Giza might lie such a cache.

I told them of the legendary Hall of Records and the result of the recent seismographic work of John Anthony West and Robert Schoch near the Sphinx and how they thought a possible secret chamber was somewhere under the front paws of the Sphinx (see chapter 9).

We all agreed that the Gnostic texts of Nag Hammadi, which were already having an immense effect on our perception of Christianity and its links with

the ancient mysteries, were offering a tantalizing glimpse of what much older and purer writings might reveal. But all, too, very well knew that the Nag Hammadi Library was not the only latter-day Hall of Records that had found its way from ancient Alexandria to the present times. Another collection of books had, in short, been found several centuries before, in 1460, that purported of all things to be written by the hand of the Hermes-Thoth himself . . .

6

THE RETURN OF THE MAGICIANS

It is probable that Hermes Trismegistus is the most important figure in the Renaissance revival of magic.

FRANCES YATES, GIORDANO BRUNO AND THE HERMETIC TRADITION

Once upon a time, when I had begun to think about the things that are, and my thoughts had soared high aloft while my bodily senses had been put under restraint by sleep—yet not such sleep as that of men weighed down by fullness of food or by bodily weariness—methought there came to me a Being of vast and boundless magnitude, who called me by my name and said to me "What do you wish to hear and see, and to learn and come to know by thought? "Who are you?" I said. "I am," said he, "Poimandres, the Mind of the Sovereignty."

CORPUS HERMETICUM, LIBELLUS I

POIMANDRES

Throughout the Middle Ages and, more especially, during the early Renaissance period in Europe, erudite men were haunted by the idea that ancient Egypt had been the possessor of a secret system of knowledge handed down to its people by the Creator. Such a belief, of course, was regarded as heresy by the church and was a crime that could lead to punishment and death. It is thus a measure of the power of this belief that any writings on this subject have survived at all. Yet they did. And these writings were to change the course of the intellectual and spiritual history of the world.

In 1460 the potentate of Florence, Cosimo de Medici, founder of the famous family that ruled Florence until 1537 and a man dubbed the father of his country, was seventy-one years old and in poor health.[*86] A keen supporter of the humanities and an avid admirer of Plato and the ancient Athenian academy, one of Cosimo's ardent passions was the collection of

ancient manuscripts. This, in part, was to furnish the Medici Library, which Cosimo had created for the benefit of scholars and the public.[†87] Cosimo had heard of the legendary books of Hermes Trismegistus (Thoth) from the writing of St. Clement of Alexandria and became obsessed in acquiring a set[‡88] for his library.[1] His dream was fulfilled when one of his many emissaries, a monk called Leonardo Pistoia, found an almost complete set, written in Greek, in a monastery in Macedonia, bought it for a song, and brought it back to the Florentine court.

The Corpus Hermeticum, as it was known to the Renaissance scholars, that so reached Cosimo de Medici was composed of fourteen volumes, the fifteenth one being missing. The Florentine scholar and Catholic priest Marsilio Ficino had recently been appointed as director of Cosimo's new Platonic Academy, modeled on the Athenian Academy of Plato. Dozens of manuscripts by Plato had been assembled and were now awaiting translation, but Ficino was ordered by Cosimo to leave these works aside and rather focus his time and energy on the translation of the Corpus Hermeticum. Why? What could have so compelled the Duke of Florence to give such a bizarre instruction? After all, Cosimo's Platonic Academy had been created in honor of the great Plato, not to mention that scholars around Europe had been waiting for more than nine hundred years for a translation of the great Greek philosopher's works, since the closing down of the Athenian Academy by the Byzantine emperor Justinian I in 529 CE. This amazing behavior by Cosimo is reported by the eminent Renaissance scholar Dame Frances Yates in her landmark book *Giordano Bruno and the Hermetic Tradition.* "It is an extraordinary situation. There are the complete works of Plato, waiting, and they must wait whilst Ficino quickly translates Hermes, probably because Cosimo wants to read him before he dies. What a testimony this is to the mysterious reputation of [Hermes] the Thrice Great One!"[2]

The motive behind Cosimo's decision seems to have been rooted, at least partly, in his rapidly failing health. But it was also well known to the Renaissance erudite such as Cosimo that the ancient Egyptians were reputed to have possessed the secrets of immortality and that these secrets had been safeguarded in the Books of Thoth–Hermes Trismegistus. Cosimo, as we have said, was well read in the works of St. Clement of Alexandria. He would have certainly been quite familiar with St. Clement's *Stromata*, in which the

author speaks of a sacred temple library and also explains how he was an eyewitness to the elaborate procession of Egyptian priests displaying the fabled forty-two books of Thoth to the populace.[3]

Also it was commonly believed that Plato, and before him Solon and Pythagoras, had spent many years with the priests of Egypt and had been initiated into their mysteries.[4] Cosimo's desperate wish to be able to read the Hermetica before Plato's works is indicative not only of the tremendous influence that these texts had on the Renaissance movement but also of the almost magical and subliminal way the Thoth–Hermes Trismegistus tradition affects the minds of those who are primed and exposed to it.

At any rate, Cosimo's wish was granted. Ficino did manage to complete the translation of the first book of the Corpus, classified as Libellus I and simply titled Poimandres. The Corpus Hermeticum is essentially a series of "discourses" and exchanges between a teacher and his pupil or, more specifically, between a master who has acquired gnosis and a neophyte who is being tutored or initiated into this mystical system of gnosis, or "special knowledge" of the divine. The teacher is generally Hermes Trismegistus (simply called Hermes in the book), and the pupil is Asclepius (modeled on the Egyptian sage Imhotep). But other tracts also have the goddess Isis as tutor to her son, Horus. When we recall that Isis herself had learned the magical rites of mummification and immortality from Thoth-Hermes, then there is much modality in this teacher-pupil relationship.

The first of the Hermetic tracts, the Libellus I, however, opens with Hermes, while in a trance, receiving the divine knowledge from a supernatural entity called Poimandres. There has been much debate in scholarly circles on who or what Poimandres is. The most likely identification is that Poimandres is Egyptian in origin and represents "the knowledge of Ra"; that is, the knowledge that the Creator was believed to have imparted to Thoth.[5]

From the text itself it is clear that this entity is to be regarded as the "Supreme Mind," that is, the Mind of God, the whole thrust of the teachings being that by somehow uniting or merging with this Supreme Mind one can acquire gnosis.

Hermes, while in that state of trance or slumber, is asked by Poimandres

what he, Hermes, wishes to “hear and see, and to learn and come to know by thought,” to which Hermes answers, “I would fain learn the things that are, and understand their nature, and get knowledge of God. These are the things of which I wish to hear.”

To which Poimandres replies, “I know what you wish, for indeed I am with you everywhere; keep in mind all that you desire to learn, and I will teach you.”

Hermes then has an ecstatic vision of light filling the space all around him, with a part of this space becoming a spiraling abyss of darkness, which changes into a watery substance with fire and smoke, and from which could be heard “an indescribable sound of lamentation.” Finally from the light came forth “a holy Word, which took its stance on the watery substance, and methought this Word was the voice of the Light.” At this stage what Poimandres says to Hermes after this ecstatic experience surely must have sent a chill down Cosimo’s back as he read Ficino’s translation on his deathbed.

“That Light is I, even Mind, the first God, who was before the watery substance, which appears out of the darkness; and the Word, which came forth from the Light is the Son of God.”[6]

To both Ficino and Cosimo, the similarity of these statements with those found in the book of Genesis in the Bible was striking. Had not Moses, like Hermes, seen “a darkness over the face of the abyss and the Spirit of God brooding over the waters?” Had he not, too, announced the creation by the powerful Word of God? Yet had Ficino and Cosimo also been familiar with the ancient Egyptian creation myth they would have seen there, too, some eerie similarities. For, as we have already seen in chapter 3, this creation myth speaks of the “Word” that Thoth brought forth from the gods at the time that Atum-Re, the sun god, the god of light, appeared over the dark watery abyss.[7]

In other parts of the Poimandres, Ficino noted more similarities with the book of Genesis: man is made in the image of God; Hermes, like Moses, is the lawgiver, and in the Libellus I the author “actually uses almost the same words as Moses when describing God’s command to mankind to increase and multiply.”[8] Yet Hermes is better still than Moses, for he actually states that

the Word, which illuminates all things, is, in fact, the Son of God. In the minds of the Renaissance scholars this term could only mean Jesus Christ. But how could it be that in ancient texts, reputed to predate the Gospels by several centuries, such an event is foreseen? Slowly but surely, the idea began to seed in the mind of the Renaissance scholars that Hermes must have received divine revelations in the same way the prophet Moses had on Mount Sinai; Hermes, therefore, just like Moses, was to be regarded as a prophet of Christianity.[9] Very much in the same way that the Nag Hammadi texts were to affect the collective perception of those who read them in modern times, so now did the Hermetic texts affect the Renaissance scholars and all who came in contact with them. Like the Nag Hammadi texts, the overall effect was to seriously put into question the authority of the Roman Catholic Church. As Baigent and Leigh noted, "Hermetism is a mystical tradition, a mystical body of teaching, a mystical mode of thought. Like other such traditions, bodies of teaching and modes of thought, it repudiates simplistic belief and blind faith. It repudiates codified dogma and the interpretative necessity and authority of priests. It also refuses to accept the rational intellect as the supreme means of cognition, the supreme arbiter of reality. Instead it emphasises and extols the mystical and numinous experience: direct and first-hand appreciation of the sacred, direct knowledge of the absolute."[10]

Unlike the Gnostic texts, however, the links of the Hermetic texts with ancient Egyptian religion are clear. All the figures and deities, for example, that are represented in the Hermetic texts are of Egyptian origin: Thoth-Hermes, Osiris, Isis, Horus, Tat,[*8911] Ammon or Amun, and Asclepius-Imhotep. And although there has been endless debate in scholastic and academic circles as to the extent of direct influence on the Hermetica by Egyptian mystical ideas and belief systems, with some scholars[†90] even claiming hardly any connection at all,[12] the best way to view the content of the Hermetica is provided by Egyptologist Geraldine Pinch: "Many of the ideas in these [Hermetic] texts could be developments of Egyptian religion, but they are probably blended with elements of Persian, Gnostic, and perhaps Jewish mythology, all translated into Hellenic philosophy."[13]

Such syncretism, as we have seen in chapter 2, came together in the city of Alexandria during the first two centuries of Christianity. Furthermore it is precisely this Alexandrian syncretism that, after the rediscovery of the

Hermetica by the Italian scholars, acted as a powerful *intellectual device* that detonated in the rich minds of the Platonic Academy a great revival or renaissance: the revival of "natural" and "sympathetic" magic,[14] the revival of the quest for gnosis, and finally the revival of alchemy and the search for "words of power" that, as in ancient Egypt, could be packed and charged with puissant ideas and deep meaning.

> In Hermeticism, as in Hebrew and in the later Judaic Kabbala, sounds, words, even individual letters, can be the equivalent of storage cells, repositories charged with a form of divine or magical power as a battery is charged with electrical energy.[15]
>
> In Alexandria . . . cults, sects, religions, philosophical schools and systems jostled against each other, contended with each other, cross-fertilized each other, nourished each other in a dynamic constantly mutating intellectual bouillabaisse. The modes of thought resulting from this interaction are today referred to collectively as "syncretism." Alexandrian syncretism was to exercise a determined influence on the evolution and development of Western consciousness, Western attitudes, Western values. And among the most important of Alexandrian syncretism was the amalgam that would subsequently coalesce into Western magical tradition. . . . This tradition can most conveniently be called Hermeticism, or Hermetic thought.[16]

A magic for what purpose? And how can this magic relate to the Great Pyramid and Sphinx of Egypt? Or even still, to the belief of a Second Coming? How can all this possibly lead the seekers of gnosis to a secret chamber or Hall of Records at Giza?

A MAGICAL RELIGION

A century or so after the rediscovery of the Corpus Hermeticum, a strange regeneration of Egyptian mysticism was taking place in Western culture. The Hermetica was being circulated among scholars, the educated classes, and even royalty.[*91] A new breed of Hermetic philosophers, Kabbalists, alchemists, magicians, seers, and wizards of all sorts began to emerge.[†92] In chapter 2 we have seen the bizarre involvement of the papacy with Hermeticism and how some misguided scholars attempted to convince the

church not only that Hermes-Thoth was a prophet of Christianity but also that his “books” should be canonized and embraced as “gospels” of the Roman Catholic Church. Others, more radical in their demands, went as far as to preach the return of the Egyptian religion as the true religion of the world. Among the most forceful and influential of these new Hermetic activists was a mysterious Italian scholar from the Nola region called Giordano Bruno.

Before the late 1960s very few people indeed, except within a tight academic circle, had even heard of Giordano Bruno.[17] It was not until Yates took up the task of understanding his role and motives in the Italian Renaissance and, more importantly, his strange contacts in the French and English courts that the true picture of Bruno’s bizarre mission began to emerge. In her turning-point work, *Giordano Bruno and the Hermetic Tradition* (first published in 1962 in London), Yates performed a sort of intellectual archaeological feat by discovering the rudiments of a powerful esoteric tradition that had hitherto gone undetected.

This tradition, as we shall see in chapter 7, almost certainly caused the formation of the speculative Freemasonic and Rosicrucian movements and ultimately, as we shall also see, set up the conditions that were to lead seekers to look for the fabled Hall of Records at Giza. To give a name to this mysterious tradition, Yates was to coin the term “the Hermetic tradition.”[18]

Bruno’s mission began in 1581, when he set himself the task of persuading the monarchs of Europe to install, no less, the “magical religion of the Egyptians” as the new religion of the world. That year, Bruno had arrived in the city of Paris after wandering out of Italy and through Europe for several months. In Paris he gave public lectures that eventually got him noticed by the French king, Henri III. Bruno, by then, had developed an extremely high level of proficiency in the classical art of memory called mnemonics and had already published two books on the subject. Yates writes:

> This classical art, usually regarded as purely mnemotechnical, had a long history in the Middle Ages. . . . In the Renaissance it became fashionable among Neoplatonists and Hermetists. It was now understood as a method of printing basic archetypal images on the memory . . . a kind of inner way of knowing the universe. . . . The Hermetic experience of reflecting the universe in the mind is, I believe, at the root of Renaissance magic

> memory, in which the classic mnemonic with places and images is now understood, or applied, as a method of achieving this experience by imprinting archetypal, or magically activated, images on the memory. By using magical or talismanic images as memory-images, the Magus [magician] hoped to acquire universal knowledge, and also powers, obtained through the magical organization of the imagination a magical powerful personality, tuned in, as it were, to the power of the cosmos. This amazing transformation, or adaptation, of the classical art of memory in the Renaissance has a history before Bruno, but in Bruno it reaches culmination. The De Umbris Idearum and the Cantus Circaeus are his two first works on magic memory. This reveals him as a magician.[19]

The human memory has a natural system of selecting images, colors, scents, and sounds in order to store vast amounts of information, moods, ideas, feelings, and sensations. Imagine a day at the beach with friends and family, full of activities, full of fun, and full of wonderful sensations. That day, however, something unusual happens. You are stung by a bluebottle jellyfish. Years later you are visiting an aquarium somewhere else in the world, and in one of the displays floats a little bluebottle jellyfish. Suddenly that "image" unleashes the memories of that day on the beach. The bluebottle is the "icon" or "archetypal image" in which was stored all the memories of that special day. Your mind will most certainly work out why the memory came to the surface by relating the jellyfish to the events remembered.

It could happen in a far more subtle way. You could see something totally unrelated; say, a postage stamp whose color very closely resembled that of the bluebottle jellyfish. The unconscious mind makes the association, and the memories of that day will again flash in your mind. Except this time you may not be able to work out why this has happened; that is, your conscious mind may not register what exactly it was that triggers the memory. This phenomenon is what the Hermetic scholars would have called the "silent language" and what the ancient Egyptians would have called the "language of the gods."

The classical art of mnemonics is to learn how to create such an icon yourself and store it in the mind and then, at a later date, unleash it at will to

bring back the desired memory stored in it. A very simple example of this is when you tie a string on your finger in order to remind you of something later on. This works so far as the item you wish to remember is simple and straightforward. What if the subject matter involved remembering a complex chain of events such as a Shakespeare play or a lecture on atomic physics? A far more sophisticated method would be needed, and that is where the art of mnemonics can be applied.

One of the techniques is to imagine a house that you are familiar with and allocate in chronological order the memory of each event to a room or item in this house. Later you can visualize yourself walking around the house along a predetermined route, entering the rooms, and as you encounter each item or icon, the memory that it stores begins to unfold. It takes many years of practice to become a master of the art of memory, and those few who have the ability and intellect to become adepts will develop tremendous insight, which, in turn, can be converted into enormous power of influence and manipulation.

Vast memory that can be controlled, like that of a powerful computer, translates into vast reservoirs of knowledge. Knowledge, as we all know, is power. The greater the memory and the more refined the means to store and control it, the greater the power of the magician.

Recognizing such immense abilities in Giordano Bruno, King Henri III appointed him as a spy to the French court, a sort of Renaissance version of James Bond, and a dispatch to the English court of Elizabeth I. The year was 1583. Commenting on this mission, Yates writes, “Henri III, who, by sending Bruno into England on some mission . . . changed the course of his life from a wandering magician into that of a very strange kind of missionary indeed.”[20]

The “strange kind” of mission that Bruno set out for himself was the extraordinary task of persuading the Elizabethan court, and through that vessel eventually the whole of Europe, to adopt the “true religion of the world.” That Bruno’s intention was to attempt this is confirmed by a letter written by the English ambassador in Paris, Sir Henry Cob-ham, to Francis Walsingham in England to warn him of Bruno’s hidden motives: “Doctor Giordano Bruno Nolano, a professor in philosophy, intends to pass into

England, whose religion I cannot commend."[21]

This is a wonderful English understatement. For the religion that Cobham "cannot commend" and that Bruno is bringing to England, as we shall see, is none other than the *ancient Egyptian religion* or, more precisely, that magical religion that he, Bruno, has discovered in the Hermetic texts.[22] Bruno, in this ambitious and daring mission, is trying no less, single-handed, to seed the idea of a total general reformation of the world, a sort of intellectual and spiritual Second Coming, which he believes can be brought about by the revival of ancient Egypt's magical religion. To do this, Bruno is applying his own magical powers; that is, the "words of power," which are made the more devastating by linking them to talismans and archetypal images.[23] Making use of a mixture of alchemical and Kabbalistic techniques, Bruno's brand of magic using words and images is clearly Egyptian in style. This was made evident when he wrote, "The sacred letters used among the Egyptians were called hieroglyphs . . . which were images . . . taken from things of nature, or their parts. By using such writings and voices, the Egyptians used to capture with marvellous skills *the language of the gods.* Afterward when letters of the kind, which we use now, were invented . . . they brought about a great rift both in memory and in the divine and magical sciences"[24] [italics added].

This statement alone demonstrates the amazing perceptive ability this sixteenth-century magician had. For we must remember that Bruno was writing these words more than three centuries *before* the Frenchman Jean-Francois Champollion deciphered hieroglyphics.[*93] From the time he began his visit to England in 1583, Bruno went about proclaiming the imminent return of the magical religion of Egypt. As Yates pointed out, "The works in the form of dialogues written in Italian, which Bruno published in England, are usually classified as moral and philosophical . . . both [of] Bruno's proposed reform and his philosophy are related to his Hermetic religious mission . . . a mission [which] . . . becomes expanded into a projected full restoration of the magical religion of the pseudo-Egyptians of the Asclepius [a major tract on the Hermetica]."[25]

Yet Bruno was no new-age ranter. In Bruno we have the perfect example of how a powerful intuition can "know" what scientific minds have trouble "proving." It was Bruno, for example, who introduced Copernicus's ideas of heliocentricity to the Oxford scholars by using his own intuitive vision of the

planets and the sun.[26] It was also Bruno who was among the very first to imagine a cosmos populated by innumerable other worlds.[27] We may thus wonder if his unusual intuition will not one day prove correct when he spoke of a revival of the "magical Egyptian religion" in the Western world. In his major work *Spaccio della Bestia Trionfante*, which was written in England in 1584, Bruno's central theme is "the glorification of the magical religion of the Egyptians."[28] In this work Bruno correctly detected in this ancient religious system that the worship of the Egyptians was the worship of "God in things" and that communication with the divine could thus be achieved through all things in nature by the application of a special magic, of which the Egyptian priests were the masters.

> Or as the divinity descends in a certain manner inasmuch as it communicates itself to nature, so there is an ascent made to the divinity through nature. Thus through the light, which shines in natural things one mounts up to the life, which presides over them. . . . And in truth I see how the wise men [of Egypt] by these means had power to make familiar, affable, and domestic gods, which, through the voices, which came out of the statues, gave counsels, doctrines, divinations, and superhuman teachings. Whence with magical and divine rights they ascended to the height of the divinity by the same scale of nature by which the divinity descends to the smallest things by the communication of itself. . . . Those wise men, then, in order to obtain certain benefits and gifts from gods, by means of profound magic, made use of certain natural things in which the divinity was latent, and through which the divinity was able and willing to communicate itself for certain effects. Whence those ceremonies were not vain fancies, but living voices, which reached to the very ears of the gods.[29]

Bruno was living in a time of great expectations for some major religious reformation. A sort of Second Coming frenzy was about to take hold of the European masses. Signs in the heavens were eagerly awaited. Rumors ran wild that soon a messianic-like child would be born and would unite Europe and the world under a fully reformed Christianity. Hermeticism,[*94] according to many, was the ideal tool in an attempt to activate this religious reform.

As the Parisian scholar J. Dagens noted, “The end of the sixteenth century and the start of the seventeenth century have been the golden age of the Religious Hermetism.”[31] Using complex mathematical calculations, some astronomers and religious reformers worked out that the coming of such a messianic “child” would take place at the end of the sixteenth century,[32] and this would be made manifest with signs in the heavens. Amazingly, the heavens were to oblige with the sudden appearance of a supernova star in 1604.[33] This spectacular phenomenon took place in the constellation of Cygnus. This event, among others, was to trigger a bizarre religious reformation movement in Europe known as Rosicrucianism, with its strange, mythical, Hermetic, messianic figure called Christian Rosencreutz.[34]

We shall return to the Rosicrucian movement later in this chapter. Meanwhile, let us see how much of the Corpus Hermeticum concerned the stars and the ability of Egyptian magicians to draw their power down to Earth. This principle is encapsulated in the famous Hermetic dictum “as above, so below” and is disclosed in the Books of Asclepius in a lengthy passage known as the Lament. The Lament opens with a haunting statement about the relationship between the cosmos and Egypt:

> Do you not know, Asclepius, that Egypt is made in the image of Heaven, or so to speak more exactly, in Egypt all the operations of the powers which rule and work in heaven have been brought down to Earth below? Nay, it should be said that the whole Cosmos dwells in this our land and its temples.[35]

The text then goes on to describe the departure of the gods from Egypt back to heaven and the great calamities that this will cause to Egypt.

> And yet, since it is fitting that wise men should have knowledge of all events before they come to pass, you must not be left in ignorance of this: there will come a time when it will be seen that in vain have the Egyptians honored the deity with heartfelt piety and assiduous service; and all our holy worship will be found bottomless and ineffectual. For the gods will return from Earth to Heaven; Egypt will be forsaken, and this land, which was once the home of religion, will be left desolate, bereft of the presence of its deities. This land will be filled with foreigners . . . O

> Egypt, Egypt, of thy religion nothing will remain but an empty tale, which thine own children in time to come will not believe; nothing will be left but graven words, and only the stones will tell of thy piety . . . no one will raise his eyes to heaven, the pious will be deemed insane, and the impious wise; the madman will be thought a brave man, and the wicked will be esteemed good. As to soul and the belief that it is immortal by nature, or may hope to attain immortality, as I have taught you, all this they will mock at, and will even persuade themselves that it is false.

Then, with amazing premonition,[*95] comes the great Hermetic prophecy that the gods will return to Egypt in some distant future.

> But when all this has befallen, Asclepius, then the Master and Father, God, the first before all, the maker of that god who first came into being, will look on that which has come to pass and will stay the disorder by the counterworking of his Will. . . . He will call back to the right path those who have gone astray, he will cleanse the world from evil. . . . Those gods who ruled the earth will be restored, and they will be installed in a city at the furthest threshold of Egypt [*in summo initio Augypti*] which will be founded toward the setting sun and to which all human kind will hasten to by land and by sea.[36]

We have already seen how the "city at the furthest threshold of Egypt" was named Monte Libyco in the Hermetica and that it turned out to be located on that plateau on the edge of the Libyan desert that today we call the Giza Plateau or the Giza necropolis, where stand the three Great Pyramids and the Sphinx. Although this conclusion could not have been known to Bruno in the sixteenth century, he nonetheless saw himself as the herald of the "holy and awe-striking restoration" of the magical religion of Egypt by proclaiming its triumphant return in a magical "city of the sun," as mentioned in the texts.

In a curious way Bruno, with his highly tuned perception, seems to have intuitively worked out that one of the most important aspects of the Egyptian gnosis involved a profound understanding of the stars and how they could be used to create powerful talismans and memory devices in the mind. His book, *Spaccio della Bestia Trionfante,* is full of allusions and explanations of such

“astral memory” systems that, according to Bruno, were vital in the cultivation of a supermemory and a means to tune oneself with the universal mind or the cosmos. In this respect Bruno came extremely close to a very similar system of initiation that was indeed actually used by the Heliopolitan priesthood of the Pyramid Age in conjunction with the monuments on the Giza Plateau in order to induce or awaken astral memory.[37]

We shall return in chapter 8 to these strange memory mechanisms when we review the so-called Akashic Records alluded to by Edgar Cayce. Meanwhile let us find out what city Bruno had in mind and when and where the magical Egyptian religion would make its long awaited return.

THE HERMETIC CITY OF THE SUN

There exists an obscure medieval manuscript whose relationship to Bruno’s Hermetic religious mission has somehow escaped attention. This manuscript, copies of which are kept in various libraries in Europe, is generally known as the *Picatrix.*[38] The title *Picatrix,* however, is a misnomer. It seems that the Renaissance scholars mistranslated the Arab author’s name and used it as the title.[39] The *Picatrix* was almost certainly composed in the middle of the eleventh century by an Arab scholar who lived in Andalusia in Spain, and its original title was *Ghayat El Hakim,* which means “the aim of the sage.”[40] The *Picatrix* was first written in Arabic, using as its source a collection of “two hundred and twenty-four books” on Hermeticism, astrology, magic, and alchemy.[41]

Although it is known to have circulated among scholars in medieval and Renaissance times, it was not until 1933 that the Arabic version was made available to modern academics through the efforts of the German scholar Hellmut Ritter, and it took until 1962 for a German translation to be made. It was this last translation that Frances Yates studied at the Warburg Institute in London. Since then the American scholar David Pingree, working closely with the Warburg Institute, produced a Latin translation in 1986, and now an English translation is being readied by J. B. Trapp, also of the Warburg.[42]

The *Picatrix* deals essentially with a form of Hermetic magic that is more sophisticated than other forms of magic.[43] This special magic is known to scholars as celestial magic or astrological magic. As we have seen, this sort

of magic attempts to draw down to Earth the power and influence of the stars and the planets. The idea is to select a special object or monument, which is called a talisman, and, through rituals, ceremonies, and magical incantations induce the astral energies of "spirits and angels" to dwell in it.[*96] Pingree, a renowned expert on the *Picatrix*, explains the rudiments of this strange yet powerful form of magic.

> All magical acts . . . are sanctioned and even effected by the power of God acting through his angels and spirits who dwell above the sub-lunar world, that is in the celestial spheres; these angels and spirits are the highest beings that can be reached by man and who can intervene on earth. In this celestial purification lies the principal conceptual difference between classical magic and that of the *Ghayat* [*Picatrix*]. The ostensible object of one branch of celestial magic is to draw these celestial spirits down to earth to induce them to enter into a material object [a talisman], which thereupon possesses well-defined magical powers. . . . Normally the ritual is performed at an astrologically determined time; in its most advanced form, the theory is that only at such moments does the ray of the celestial body penetrate directly into the talisman and permit the spiritual power to travel along it.[44]

The *Picatrix* is a sort of manual of how such talismans can be created. It finally ends, however, with a most ingenious concept for the design of a mega- or supertalisman. The author of the *Picatrix* proposes, no less, the design of a *whole city* as a talisman, a sort of *magical city* set along special astronomical and astrological alignments, with monuments, statues, shrines, and buildings carefully designed along sacred geometrical schemes and "images of the stars."[45]

In the Latin version of the *Picatrix*, such a magical talismanic city is said to have been designed by Hermes-Thoth and was called Adocentyn. It was situated near "abundant water," and Hermes also built there "a temple to the sun."[46] It was built in "the east of Egypt" and was an amazing "twelve miles long," with figures of a lion, an eagle or hawk, a bull, and a dog set at each of its four gates, which were directed toward the four cardinal points on the horizon.[47]

In the original Arabic version of the *Picatrix,* however, the city is called Al Ashmunain, which is the Arabic name for Hermapolis Magna, where once stood the most celebrated shrine to Thoth.[48] Yet the mention of a twelve-miles-long city clearly suggests something else, something that would also befit the astronomical and astrological system of magic that was indeed practiced in Egypt by the legendary Thoth-Hermes. This, I postulate, is none other than the vast twelve miles or so of desert near Cairo in which are found the great pyramid fields of the Memphite necropolis. In support of this hypothesis are the following comments by Frances Yates in her study of the magical city of Adocentyn in the *Picatrix:*

> There was a big influence of Hermetic and gnostic literature and ideas on the Arabic world and particularly among the Arabs of Harran. Talismanic magic was practiced by these Arabs, and influence came through the Sabaens who were immersed in Hermetism, in both its philosophical and religious, and its magical aspects. *Picatrix* is by an Arabic writer under strong Sabaen, that is to say, Hermetic influence. . . . The city of Adocentyn in which virtue is enforced on the inhabitants by magic helps to explain why, when the magical Egyptian religion decayed, manners and morals went to rack and ruins, as is so movingly described in the Lament. And in the prophecy in the Asclepius, after the Lament, of the eventual restoration of the Egyptian religion, it is said: "*The gods who exercise their dominion over the earth will be restored one day and installed in a City at the extreme limits of Egypt, a City, which will be founded toward the setting sun, and into which will hasten, by land and by sea, the whole race of mortal men.* . . . In the context of the Asclepius, the City of Adocentyn might thus be seen, both as the ideal Egyptian society before its fall, and as the ideal pattern of its future and universal restoration[49] [italics added].

We have already seen in chapter 2 how in the Hermetic Books of Asclepius the location of this magical city is given as Monte Libyco, which we subsequently identified as being the Memphite necropolis, the central feature of which is the Giza plateau.[*97] A further clue lies in the mention of the Sabaens (or Sabians) in connection with this magical city. Who were the mysterious Sabians from whom the author of the *Picatrix* drew his ideas?

And how could these Sabians lead us to the Giza Plateau?

THE PILGRIMS OF THE SABIANS

Unknown to Bruno and his contemporaries, there had once existed elsewhere in the world a religious sect that had, in fact, adopted the Hermetic or magical religion of the Egyptians that Bruno was so determined to restore to the world. This sect was known as the Sabians, whose stronghold was the mystical city of Harran in southeast Turkey.

Harran is mentioned in the book of Genesis, where it has the distinction of being the place that God first spoke to the patriarch Abraham.[50] The city of Harran was apparently sacred to the moon god Sin, a tradition that was still upheld well into Christian times.[51] There is a strange story by an Arab, Am Nadim, written in 987 CE, in which he quotes from a book titled *The Disclosure of the Doctrine of the Harranians,* who in our time are known as the Sabians.[*98]

> In 830 CE [the Caliph] Al Mamun setting out of Baghdad, his capital, on a campaign against the Byzantines, passed through Harran, and noticed, among those who there presented themselves before him, some people strangely dressed, asked them: “To which of the people protected by law [people of the Scriptures] do you belong?” They answered, “We are Harranians.” “Are you Christians?” “No.” “Jews?” “No.” “Magians?” “No.” “Have you a holy scripture or a prophet?” To this they gave an evasive answer. “You are infidels and idolaters then,” said the Caliph, “and it is permitted to shed your blood. If you have not, by the time when I return from my campaign, become either Muslims or adherents of one of the religions recognized in the Koran, I will extirpate you to a man.”

Under this threat, many of them, in outward profession at least, went over to Islam, and others to Christianity. But some of them held out and consulted a Muslim jurist, who, in return for a large fee, gave them this advice, “When Al Mamun comes back, say to him, ‘We are Sabians’; for that is the name of a religion of which God speaks in the Koran.”

The Caliph Al Mamun never returned. Al Mamun had, in actual fact, been to Egypt ten years before his encounter with the Sabians. He is distinguished

in the history of pyramid exploration for having been the first to enter the Great Pyramid in modern times.[52]

According to the scholar Walter Scott, the Harranians, now called Sabians, had to make good their claim by stating officially to the Muslim authorities that the book to which they belonged was the Book of Hermes and that their prophet was Hermes Trismegistus.[53] Scott argues that some of the Harranian scholars must have been acquainted with the Hermetica and other neo-Platonic works and, in view of the supposed great antiquity of the Hermetic writings, chose them as the scriptures acceptable to the Muslim authorities.

There is, however, another explanation. The tenth-century Arab historian Al Masudi reported that under the Caliph Omar "the chief seat of knowledge was transferred from Alexandria to Antioch, and later on in the reign of Al Mutawaqil, it was transferred to Harran."[54] Al Mutawaqil reigned from 847 to 861 CE. This means that the reputation of Harran as a "chief seat of knowledge" ranking in par with Alexandria and Antioch preceded the Harranians' supposed deceptive conversion to Hermeticism. The truth may well be that the Harranians were not only considered scholars and erudite men from much earlier times but that they also had probably adopted the Hermetic religion long before the visit of the Caliph Al Mamun in 830 CE. One suggestion is that the tutelary deity of Harran, being the primitive moon god Sin, was readily transferable to that of the moon god Thoth (Hermes) of the ancient Egyptians. Although the city itself was dedicated to the moon, the author of the *Picatrix* strongly indicated that the Sabians of Harran were essentially magicians who practiced that special celestial or astrological magic devised in ancient Egypt. This form of magic was specifically associated with the stars, and thus, as Frances Yates pointed out, a better name for it would be "astral magic"[55] or "star religion"[*99] [56] since the Sabians were, in effect, *star worshippers*.[57] In 1946 the Egyptologist Selim Hassan, while studying the star religion of the ancient Egyptians, came across a passage in the *Geographical Dictionary* compiled by the eleventh-century Arab historian and geographer Yakut El Hamawi in which the Giza pyramids were mentioned.[58] Perplexed by what he saw, Hassan was to write, "The association of the Giza Pyramids with the stellar cult was long maintained by tradition, and those of Khufu and Khafre retain the reputation of being

connected to star worship as late as the Arab Period. In the *Geographical Dictionary*, [called the] *Mo'agam El Buldan*, by Yakut El Hamawi, it is said, after giving the measurements of the two largest of the Giza Pyramids: 'To both of them the Sabians made their pilgrimage.'"[59]

Hassan pointed out that the Arabic name for Sabians was Al Sabi'a, meaning the "people of Sab'a." Hassan was aware of the tradition that associated the Sabians with star worship, and this led him to make this interesting connection with ancient Egypt: "Now, of course, the Sabians were star-worshippers, and if I guess rightly they had derived their name from the Egyptian word S'ba.[60]

In the ancient Egyptian hieroglyphic language, the word *sba* means "star."[61] In hieroglyphs there are no vowels, so it is generally difficult to know how a certain word would have been pronounced. In the case of the word *s' ba*, it is likely that it was pronounced "saba."[62]

Let us recall that the Harranians, according to Arab tradition, associated their name with "people of the book"; that is, from the scriptures or Bible.[63] Hassan thus pointed out that the name chosen by the Harranians denoting a star is also found in the Bible, where the word *saba* means "hosts," usually to denote "heavenly bodies" (i.e., stars).[64]

Another clue as to why the Sabians may have performed their pilgrimage to the Giza pyramids is given by various Arab authors who, as early as 670 CE, reported a persistent legend that the Great Pyramid of Giza was built by Hermes "before the Flood" in order to preserve an ancient system of knowledge.[65]

The Hermes that the Arabs had in mind, of course, was not quite the ancient Egyptian god Thoth, but rather Hermes Trismegistus, whom they also knew as Idris.[*100] In the *Picatrix* there is a clue as to what the Sabians might have been looking for at Giza, one that strangely echoes the notion of a secret subterranean chamber. For in one of the passages an adept of the talismanic astral magic makes this eerie declaration: "When I wished to bring to light the science of the mystery and nature of Creation, I came upon a subterranean vault full of darkness and winds."[66]

At any rate, all this implies, if not explicitly, that the magical city proposed by Giordano Bruno is (1) one and the same as the city of Adocentyn in the

Picatrix, (2) the Hermetic city founded "toward the setting sun" in the Asclepius, and (3) the magical *pyramid* city of Monte Libyco; that is, the Memphite necropolis and Giza. We shall return in chapter 8 to Giza and its strange connection to astral magic. Meanwhile let us probe the Hermetic texts a little further for more clues.

THE SIGN OF THE CROSS

In 1591 Bruno made the fatal mistake of returning to Italy. Blinded by his own convictions and deep sense of mission, Bruno unwisely hoped to convince the bishops of Rome of a great reformation plan for Christianity through the revival of the Egyptian Hermetic religion.

In May 1592 Bruno was arrested by the Papal Inquisition and put into a dungeon in Rome. After a lengthy trial and opportunities to recant his "heresy," on the morning of February 17, 1600, he was taken to Campo de'Fiori (Place of the Flowers) with a wedge stuffed in his mouth to prevent him from speaking, tied to a wooden pole, and burned alive. Thus the last of the "Egyptian" magicians died in silence, his head turned away from the crucifix that was brandished to his face by a Dominican monk.

During this kangaroo court bogus trial at the Vatican a bishop had asked Bruno to explain his claim that the Egyptians knew the sign of the cross long before Christianity. To this Bruno first cautiously explained that he had come across this statement in Ficino's translation of the Hermetica. But then, in an extraordinary act of defiance, he infuriated his inquisitors by speaking of the sign of the cross in connection with astral magic, saying, "The planets [and stars] and their influences have more efficacy . . . when they are at the beginning of the cardinal signs, that is when the colures intersect the ecliptic or the zodiac in a direct line, when two circles intersect in this manner is produced the form of such a character [i.e., a cross]."[67]

Astronomically speaking, Bruno's statement is indeed correct. The event actually occurs twice a day, although at different times of the day as the seasons change. The sign of the cross is produced when the prime meridian is directly above an observer, such that the meridian line forms one arm of the cross and the latitude line forms the other. As Bruno stated at his trial, the ideal "astrological" times of the year for the influences of astral magic to be at their best efficacy would be during the solstices or the equinoxes (i.e., at

the colures). The “cross” thus formed on the ground at these times will occur either at sunrise or sunset, or at noon or midnight. Now Ficino, who translated the Hermetica for Cosimo de Medici in 1463, commented that the Egyptian cross formed by the colures was not only a “testimony to the ‘gift of the stars’ [i.e., astral magic] but also a *presage to the coming of Christ*”[68] [italics added].

These statements regarding the cross and the colures made by Bruno and Ficino are, in fact, lifted from the Hermetica in a tract known as the Kore Kosmu.[69] In this tract the goddess Isis discourses with her son, Horus, who asks her why men who are born outside Egypt lack the refined intelligence of the Egyptians. To this Isis replied:

> The Earth lies in the middle of the Universe, stretched on her back as a human might lie . . . her head lies toward the South, her right shoulder toward the East, her left shoulder toward the West, and her feet lie beneath the Great Bear constellation [i.e., North]. . . . But the right holy land of our ancestors [Egypt] lies in the middle of the Earth; and the middle of the human body is the sanctuary of the heart, and the heart is the headquarters of the soul, and that, my son, is the reason why the men of this land . . . are more intelligent.[70]

Thus the huge “crucifix” formed on the Earth, that is, when the colures intersect the ecliptic and are on the horizon, has Egypt as its epicenter, where the east-west and north-south axes of the Earth intersect. Thus in Egypt, at a place the Hermetic adepts called “the sanctuary of the heart,” the epicenter, or “headquarters of the soul,” was imagined to pass through a prime meridian and a prime latitude. Since 1860 it has been argued by some researchers that the prime meridian of Egypt, as well as for the whole planet, should, in fact, be made to pass through the apex of the Great Pyramid (see appendix 2).[*101]

The reasoning behind this is that not only does the Great Pyramid sit at the center of the Earth’s land masses, but it also is aligned to the four cardinal directions with such uncanny precision that it compelled a French astronomer, for example, to call it the “*perfect meridional instrument.*” [71] Indeed, when in 1884 the International Meridian Committee met in Washington, D.C., to decide where the world’s prime meridian should pass,

the astronomer royal of Scotland "took the view that if there had to be a prime meridian, then it should be set on the Great Pyramid in Egypt."[72]

We shall recall that at midnight on December 31, 1999, the Egyptian authorities had planned to place a gilded capstone on top of the Great Pyramid, an event that would have been televised live around the world. It is a strange coincidence, if coincidence it is, that close to midnight on that day the colures would have been ideally set such that the vernal equinox colure (through Leo) would have been in the east, the autumnal equinox colure (through Aquarius) would have been in the west, the winter solstice colure (through Orion) would have been in the south, and the summer solstice colure (through Draco) would have been in the north, forming a giant imaginary cross in the sky. In *Keeper of Genesis*, Graham Hancock and I have shown that when such a perfect conjunction occurred, the Giza Plateau plan and the pattern of the constellations in the sky were mirrored in quasi-perfect correlation.[73]

Meanwhile the burning of Giordano Bruno sent a gruesome signal of intolerance across Europe. The Hermetic tradition, as it had done once before in the past, took a nosedive and went deep underground. But it was to resurface eventually in a most strange disguise. The thread was picked up by Frances Yates in the 1960s. After reviewing Bruno's reckless appeal for religious tolerance, his philanthropy, and his call for the reformation of Christianity through the revival of the Egyptian gnosis, Yates asked herself, "Where is there such a combination of this?" And then she gave this cryptic reply: "The only answer to that question that I can think of . . . is Freemasonry, with its mythical links with medieval masons, its toleration, its philanthropy, and its Egyptian symbolism."[74]

Yates, of course, could have added several other similarities; for example, Freemasonry's initiation systems that were based on the ancient mysteries of Egypt, its preoccupation with symbolic architecture and sacred geometry in city developments and plans, and its "cold war" with the Roman Catholic Church. Although Freemasonry did not emerge as an organized secret society in England before the early part of the seventeenth century, Yates felt compelled to drop this bombshell:

One cannot help wondering whether it might have been among the

> spiritually dissatisfied in England, who perhaps heard in Bruno's "Egyptian" message some hint of relief, that the strains of the *Magic Flute* [a synonym for Freemasonry] were first breathed in the air. . . . We are told that Mozart's *Magic Flute* embodies some of his beliefs as a Freemason. If so, we might have in this opera a translation into poetic and musical imagery of the theme of the good religion of the Egyptians, of the mysteries of Isis and Osiris into which the good are initiated, of the magical atmosphere through which human souls make their way to a Hermetic-Egyptian salvation. . . . It was, of course, with continental Freemasonry that Mozart was in contact. But all continental Freemasonry ultimately derived from England; and it was in Elizabethan England that Giordano Bruno has so fervently preached the revival of the Egyptian religion.[75]

But there was something else, something far more subtle and amazingly ingenious that was brewing in the minds of some Hermetic scholars immediately after Bruno's death. . . .

THE OPENING OF THE TOMB

In the closing decade of the sixteenth century, Europe was locked in the effervescence of a millennial mood and of great expectations for a new age that would bring radical reformation in Christianity and unify the war-torn continent under one messianic-like prince.[76]

Astrologers, using various computations and charts, had earmarked 1604 as being the most propitious year, when the signs of the long-anticipated new world order would manifest in the sky.[*102] As if by divine intervention, 1604 saw the appearance of two new stars: one in the constellation of Serpentarius and the other in Cygnus.[77]

The Oxford scholar Christopher McIntosh, who studied the effect of these strange events, wrote:

> At the time the new stars appeared in the sky, Jupiter and Saturn were in conjunction in the 9th House [of the Zodiac]. As Jupiter was considered a good planet and Saturn a bad one, there was some speculation as to which was dominant. The general consensus, however, was that, as the 9th

> House is Jupiter's House and Jupiter rules Pisces, the sign, which was in the ascendant at the time of observation, Jupiter, was the dominant planet. Both planets were also favorably placed, in relation to the other planets. When Saturn is well placed it brings forth thoughtful, serious men. The combination, therefore, promised the advent of a prophet or prophets who would be wise, just, and righteous. It was believed, moreover, that these astrological positions corresponded to the position present at creation . . . thus the signs and the appearance of the new stars in 1604 were the same as those for the beginning of the world, proving that 1604 would also see a great new beginning.[78]

Around 1604, a group of Hermetic scholars met in Germany. Capitalizing on this fervent messianic mood, they hatched a sort of intellectual coup d'etat by planning to detonate a powerful Hermetic device, one that involved hoaxing a sort of huge messianic stunt in the very heart of central Europe. This mysterious group[79] claimed to belong to a secret and "invisible" society known as the Meritorious Order of the Rosy Cross, the Rosicrucians for short.[80] "The Rosicrucian movement," wrote McIntosh, "is part of a way of thinking whose roots go far back into antiquity and which can be described as the Western esoteric tradition."[81]

The tradition, which McIntosh is speaking of is, of course, none other than the Gnostic-Hermetic Tradition of ancient Alexandria, of the Sabians, of Ficino, and of Bruno. As Yates was to explain this mysterious "new way of thinking":

> Rosicrucians represent the Hermetic-Cabalistic tradition of the Renaissance in some form. . . . It may therefore be suggested that Rosicrucian aspirations after a universal reform in a Hermetic context may well owe something to Bruno . . . [but] is there, or is there not, a connection between the Rosicrucians and the origins of Freemasonry? Some people think there is. . . . It is not impossible that the influence of the importation of Rosicrucian ideas into England [ca. 1614] . . . may have crossed with an earlier courtly stream, per haps influenced by Bruno, to produce Freemasonry.[82]

The Rosicrucian hoax of 1604 was almost certainly masterminded by a

learned pastor from the city of Tübingen in southwest Germany. He worked in secret with a small group of colleagues, and a book was produced anonymously and distributed widely around Germany and other parts of Europe.[83] Under the ostentatious title of *A Discovery of the Fraternity of the Most Noble Order of the Rosy Cross*, also known as the *Fama Fraternitatis* or simply the *Rosicrucian Manifesto*, this book announced the discovery of the tomb of a magician-sage called Christian Rosencreutz and the launching of a new spiritual age for mankind.

In this book, we are informed that Rosencreutz had acquired some very secret knowledge during his travels in the Middle East. This knowledge, or gnosis, was to be used somehow to bring about a great religious reformation. To this end Rosencreutz was said to have recruited three helpers whom he called "Brothers," and thus, the authors say, was born the fraternity of the Rosy Cross. Soon they grew in numbers.

The principal occupation of the Brothers was to heal the sick and similar acts of philanthropy, as well as to spread the "knowledge" around the world. The Brothers were bound to meet once a year at their headquarters, known as the House of the Holy Spirit. Apparently the first of the original fraternity to die was buried in England. When Rosencreutz himself died, we are told he was buried in an underground vault. The finding and opening of this vault, 120 years after his death, was to mark the beginning of the new age and the long-awaited reformation of the world. The date of the opening of the tomb was deduced to be 1604.[84] Much of the mysticism of the *Rosicrucian Manifesto* revolves around the opening of this mysterious tomb. The hoax was specifically intended to be perceived as the dawn preceding the first sunrise of the new age. As the *Rosicrucian Manifesto* proclaims, "We know that there will now be a general reformation, both of divine and human things, according to our desire and the expectations of others; for it is fitting that before the rising of the Sun should break forth Aurora, or some clearness of divine light in the sky."[85]

"The opening of Rosencreutz's tomb," wrote McIntosh, "whether an actual event or a symbolic movement, sent forth a specter that was to haunt Europe almost as persistently as would the specter of Communism two and a half centuries later."[86] This ploy or Hermetic device worked beyond expectations. Rumors of an ultrasecret fraternity working behind the scenes to bring about

a general reformation of Europe spread like wildfire among the learned of Germany, France, Holland, and England. Like some sort of intellectual virus, Rosicrucian "thinking" began to affect the best minds of the seventeenth century. In England it is almost certain that characters such as Francis Bacon, Robert Fludd, Robert Boyles, Elias Ashmole, and Sir Christopher Wren all got involved one way or other with the Rosicrucian movement.[87] Even the great Isaac Newton in England and René Descartes in France seem to have fallen under its magical spell.

Amazingly, many historians today seem to agree not only that the Rosicrucian movement may have provided the esoteric strain that created speculative Freemasonry in England but that it may also be indirectly responsible for the foundation of the Royal Society in England in 1660.[*103]

There were various modern or pseudo-Rosicrucian orders that were founded in the late nineteenth century, all claiming direct descent from the original seventeenth-century German fraternity. Today, the dominant Rosicrucian body is the Ancient Mystical Order of the Rosy Cross, AMORC for short. It has two headquarters: one in San Jose, California, and the other in Le Tremblay in France.[†104] The AMORC claims "to have its roots in the mystery traditions, philosophy, and myths of ancient Egypt" and that "Rosicrucian tradition relates that the Great Pyramids of Giza were most sacred in the eyes of initiates."[88] Curiously, the San Jose AMORC has had a keen interest in Giza, with rumors of close ties with the director-general of the pyramids, Zahi Hawass, as well as other high officials in Egypt.[89] But we are moving too far ahead here.

In 1798 Napoleon invaded Egypt. It was then that the first Masonic lodge was installed in Egypt. Known as the Lodge of Isis, it was inaugurated by General Jean-Baptiste Kleber, the leader of the French military occupation.[90] Throughout the nineteenth century, lodges were established across Egypt under the auspices of the central Masonic bodies of Europe, such as the Grand Orient of France and United Grand Lodge of England. In 1876 the Grand National Lodge of Egypt was founded, boasting as one of its members the Khedive Tewfik Pasha, who had received his Masonic initiation in London. In 1882 Britain landed its naval forces in Alexandria, invaded Egypt, and set up a high commissioner, with Tewfik as its puppet ruler. In

1883 the United Grand Lodge of Egypt and the Sudan was formed.

Since 1837 strange things had been going on at the Great Pyramid. And in 1883 a huge cover-up was about to begin. . . .

7

THE PARENT COUNTRY

According to Plato, the first characteristic of the philosopher is that he must be prepared to follow the answers wherever the argument goes.

ANNE FREEMANTLE, THE AGE OF BELIEF

It requires a very unusual mind to undertake the analysis of the obvious.

ALFRED NORTH WHITEHEAD

THE ISIS LODGE

Masonic historians have long debated the origin of Freemasonry. As an institution, there is little doubt that this secret society originated in the early seventeenth century in England and Scotland and that with the exile of the Stuart monarchy in France and Holland it is believed that it took root on the European continent.[1] It was, at first, an elitist fraternity appealing particularly to the aristocracy and the monarchy. Many British kings, princes, and noblemen were initiated into the Brotherhood and still are to this day.[*105] [2] The same applied to continental Europe, where it was especially rife in France and Germany.[3] Speculative Freemasonry, which simply means Freemasonry as an esoteric, mystical society, did not just spring up from anywhere, and there have been many attempts to claim as its source the ancient mystery religions of Greece and the East and, more particularly, the ancient Egyptian religion and cult of Osiris.[4] In his controversial *Inside the Brotherhood,* author Martin Short writes, “Today Freemasons may deny that any part of their cult hearkens back to the pagan gods of the Nile. Yet in Freemason’s Hall, Dublin, home of the world’s second oldest Grand Lodge, the Holy Arch Room contains two large sphinxes and other sculptures aping Ancient Egypt. In Philadelphia, USA, the Masonic Temple boasts ‘the finest specimen of Egyptian decoration outside Egypt.’ Even London’s Great

Eastern Hotel at Liverpool Street station has a magnificent Egyptian Temple for lodges to rent for their ritual nights out."[5]

I have visited the Egyptian Masonic Temple in Philadelphia on several occasions. The temple was completed in 1889. One of the rooms, which is in "Ancient Egyptian" style, is fifty-one feet by forty-three feet, and there are twelve huge columns supporting the four sides of the temple, with each column apparently being a replica of an original in Egypt. On the east wall can be seen the "all-seeing eye of Horus" with color panels representing Osiris, Isis, and various other Egyptian deities. Philadelphia in Greek means "brotherly love" or "love of the brotherhood," a name reeking of Masonic origin. Philadelphia is, to many, the hub of American Freemasonry.[6] It boasts, for example, that it was the place where Benjamin Franklin installed one of the first Masonic lodges in the United States[7] and that the city's University of Pennsylvania, which Franklin founded, has a fraternity nicknamed the "Sphinx," to add to the Egyptianized folklore and symbolism.[8] Interestingly, as we have seen in the prologue, it was at this university that the education of Zahi Hawass, the director-general of the Giza pyramids, was allegedly arranged by the ECF.[*106] But more on this in chapter 9.[†107]

Philadelphia is by no means the only Masonic city that displays blatantly Egyptianized Masonic temples. Washington, D.C., the Masonic "capital" par excellence,[9] was apparently planned along Masonic principles[10] and today has a massive Masonic monument in the fashionable suburb of Alexandria, Virginia, whose design evokes the Pharos, that ancient lighthouse of Alexandria in Egypt.[11] This is the George Washington Masonic National Memorial, which was erected on the spot where the legendary Masonic Lodge No. 22[*108] once had stood, where apparently George Washington himself was initiated into the Brotherhood in 1753.

This Masonic memorial took fifty-two years to build. When it was completed in 1923, the building was consecrated with the well-known Masonic ceremony of "placing the cornerstone," an event that was attended by many notables and presided over by Chief Justice William Howard Taft, a prominent Freemason and the U.S. president from 1909 to 1913. Taft, a former Yale student and professor of law, was also a prominent member of the Skull and Bones fraternity.[12] The building was fully inaugurated in 1931

by President Herbert Hoover.[13]

The George Washington Masonic National Memorial has a floor dedicated to one of Freemasonry's most bizarre and high-ranking societies, the Ancient Egyptian Arabic Order Nobles Mystic Shrine. Known simply as the Shriners, the order is governed by an imperial council and boasts approximately 550,000 members in the United States alone. It has the peculiarity among Masonic fraternities to allow women members into its lodges. The men wear the fez or red cap (hence their nickname, the Red Shriners), and the women members are referred to as the "daughters of Isis."[14] Like most of these Masonic groups, their official role is purely philanthropic, although it is far from clear why the Shriners entertain such an obsessive fascination with ancient Egypt and its mysteries. However, they are by no means the only Masonic order with such a curious trait.

One of the oldest and most mysterious of the Egyptian Masonic orders was known as the African Architects. It was founded in Germany in 1767 by Frederick Von Koppen, an officer in the Prussian army.[15] Von Koppen is often said to be the author of a strange work known as the Crata Repoa, which purported to consist of authentic reproductions of initiation rituals performed in the Great Pyramid by ancient Egyptian priests.[16] As odd as it may seem, this bizarre Egyptian secret society received the sponsorship of Frederick II of Prussia, who had built for its members a magnificent library in the region of Silesia in south Poland.[17]

Yet the most intensely Egyptianized Masonic orders were created in France. At one time, the largest and most active was the Masonic Order of Memphis and Misraim, headquartered in the city of Paris. This order is a fusion of two Masonic orders: Memphis and Misraim. Misraim is the ancient Hebrew name for Egypt, and Memphis is the name of the oldest pharaonic capital, near the Memphite pyramid necropolis.[*109] Presided over by a great hierophant, the Memphis-Misraim was originally very elitist. Today it has dwindled to an estimated 8,500 members worldwide, the majority being, for some unexplained reason, in South America.[18] The spark and impetus behind these Egyptian Masonic orders in France was the Napoleonic campaign in Egypt, which was not only to fire the imagination of the popular esoteric movement in Europe but also to import the seed of Freemasonry into Egypt

and the rest of the Arab world.[19]

In 1798 Napoleon Bonaparte invaded Egypt with a force of forty thousand men. Much has been said about the true motives of Napoleon's "expedition" to Egypt, some having a kernel of truth, others falling into the realm of fiction. The expedition, there is no doubt, reeked of mythical and archetypal connotations.

As French Masonic historian Gerard Galtier noted, Napoleon was perceived, like Alexander the Great and Augustus Caesar before him, as the "warrior-king and pacifist, who was recreating the universal empire, and bringing into contact the wisdom of the east with the scientists of the west."[20] It seems almost certain that Napoleon was fired by a vision far beyond military expansionism.[21] In this respect, his motives have often been linked to the strong possibility that Napoleon was a Freemason and was probably even initiated during his expedition to Egypt, either in Malta, where his fleet took anchor, or, as some would have it, in Egypt itself and even within the Great Pyramid of Giza.[22] There is also some evidence, albeit circumstantial, that Napoleon belonged to a lodge called Egyptian Hermes.[23]

Fig. 7.1. The alleged Masonic initiation of Napoleon Bonaparte in the King's

Chamber of the Great Pyramid.

Although it cannot be proved with certainty that Napoleon was a Freemason, it is nonetheless a fact that he had a very intimate relationship with the Brotherhood. Several members of his family, for example, were initiated into the Masonic order, including his father and his brother Joseph, the latter making grand master of the Order in 1805.[24] Even his wife, Josephine, was the grand mistress of the Adoption Lodges, established by women of the aristocracy and using the pseudo-Egyptian rituals brought into France in 1784 by the enigmatic count Cagliostro.[25] Most of the officers in Napoleon's army were Freemasons, including several of his top generals, such as Murat, Kleber, Augereau, Kellermann, Massena, and Macdonald.[26] It is reported by the French Masonic historian Paul Naudon that during the Napoleonic occupation of Egypt, General Kleber, who was left in charge of the French forces, founded the very first Masonic lodge in Egypt, which was called *Isis.*[27]

In 1798 Admiral Horatio Nelson, also a Freemason, tracked down Napoleon's pristine fleet at Abukir, a bay to the east of Alexandria, and destroyed it.[28] This left the French forces trapped inland. In 1801 the French army in Egypt surrendered to a British military expedition led by General Ralph Abercromby, the latter also a Freemason.[29]

Fig. 7.2. Napoleon introducing the Masonic supreme being (golden pyramidion) to the Muslims, Jews, and Christians in Egypt.

In 1805 the British, in collaboration with the sultan of Turkey, installed an Albanian, the Khedive Mohamad Ali, as ruler of Egypt. By that time a few Masonic lodges had been established in Alexandria by French officers.[30] Galtier reports the existence of a secret document found by the Austrian police in 1818, which implicates Mohamad Ali with a Masonic group known as the Egyptian Secret Society.[31] Apparently this society, "which professed a great veneration for Napoleon,"[32] differed from traditional Freemasonry in that it allowed women to join. It had bases in several ports of the Mediterranean, particularly in Italy and Greece. It is probable that Mathieu de Lesseps (father of the famous Ferdinand de Lesseps, who built the Suez Canal) was involved with this secret society.[33]

Mathieu de Lesseps had been consul for France in Alexandria from 1803 to 1806 and was a personal friend of Mohamad Ali. Another ex-consul of France in Egypt, Domenico Drovetti, was reported to be the leader of the Egyptian secret society, bearing the title of grand copt.[34] It was about this time that Mohamad Ali offered as a "gift" to the British and the Americans the two ancient obelisks that had stood, since the days of Cleopatra, near the

eastern port of Alexandria.

THE PILLARS OF SAINT MICHAEL

The two obelisks of Alexandria, dubbed Cleopatra's Needles by the British forces, had in fact originally stood in the great sun temple of Heliopolis near Cairo. There, too, during the Pyramid Age, had existed the sanctuary of the phoenix, which housed the sacred Benben Stone.[35] The obelisks[*110] belong to Thothmoses III (ca. 1500 BCE), a name that now should sound familiar to us as being the merger of Thoth and Moses[†111] and, by extension, Hermes. Cleopatra had the obelisks transported down the Nile to Alexandria and placed outside a temple, the Caesarion, which was built in honor of her son, fathered by Julius Caesar.

In Christian times this temple was converted into a church and dedicated to the archangel Michael, and a golden winged effigy of St. Michael (akin to Hermes) was probably placed on top of one of the obelisks.[36] According to Aubrey Noakes, author of *Cleopatra's Needles,* the pair of obelisks was first noticed by Sir John Moore, a Freemason, while he was riding along the coast after the battle of Alexandria.[37]

During the course of 1801 and 1802, Moore's successor, the Earl of Cavan, organized the removal of one of the obelisks to be shipped to England, this being abandoned when the earl received orders from London to stop all activities because, apparently, the Khedive Mohamad Ali had not given formal permission for its removal.[38] Mohamad Ali had, in fact, offered the obelisk as a gift to King George IV in 1820, some fifteen years after the defeat of Napoleon in Egypt. This is confirmed by a letter written to the *Times* by Sir James Bloomfield, one of King George IV's ministers.[39] Interestingly, George IV was also a Freemason.[40] The gift was then extended in 1831 to King William IV, also a Freemason.[41]

The matter, however, remained in limbo until 1868, when another prominent Mason, Sir James Alexander, began to campaign in England in favor of bringing the obelisk to London.[42]

At about that time in Egypt, various Masonic lodges were being set up in Alexandria. The first lodge to get a warrant from the United Grand Lodge in England was the St. John Lodge No. 919 of Alexandria.[43] It was followed by

the Hyde Clark Lodge in Alexandria being established in 1865.[44] That same year the first lodge in Cairo was created, the Bulwer Lodge No. 1068, at the Kasr El Noozah Palace on Shoubra Road.[45]

TERRARUM ORBIS ARCHITECTONIS AD GLORIAM
ORDO AB CHAO
Supreme Conseil du 33e et dernier degré
Sous la Voute Celeste au Zenith par 30°2'4"
Orient du Caire

Fig. 7.3. Egyptian Masonic certificate, Supreme Council of the 33rd Degree.

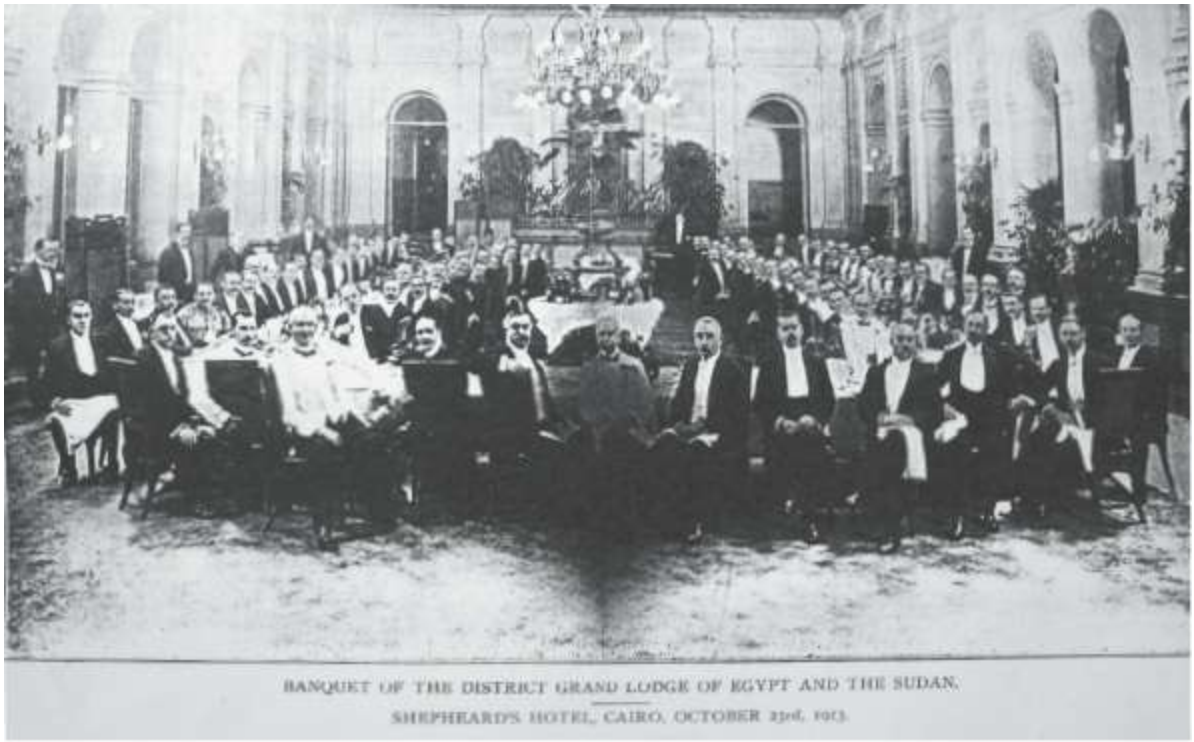


Fig. 7.4. British and Egyptian high-ranking Freemasons at a Masonic

banquet at the Shepheard's Hotel in Cairo, 1913.

It was in this lodge that one of the sons of the Khedive Mohamad Ali, Prince Halim Pasha, was initiated. Halim was then made Masonic district grand master for Egypt, his installation taking place in England during a short visit there.[46] It also is reported that Halim Pasha became grand master of the Order of Memphis in 1867.[47]

Fig. 7.5. Waynman Dixon and his sisters, ca. 1880.

In 1875 Alexander went to Alexandria to see the obelisk for himself and to solicit permission from the Khedive Ismail Pasha to export it to England. Ismail Pasha, a grandson of Mohamad Ali, had also been initiated into the Masonic orders, including that of Memphis.[48] The khedive immediately reconfirmed his grandfather's wish to see that the obelisk was handed to the British. It was during this visit to Egypt that Alexander was introduced to Waynman Dixon, a structural engineer working in Cairo. Dixon drew plans showing how to remove the obelisk in a specially designed metal container that could float, an engineering idea that much appealed to Alexander. Back in England, Alexander met Waynman Dixon's elder brother, John. The latter was a Freemason and, most probably, so was his younger brother, Waynman.[49]

It was then that Alexander was contacted by Sir Erasmus Wilson, a wealthy dermatologist and keen Freemason.[50] Wilson offered to put up twenty thousand pounds to cover the cost of bringing the obelisk to London and, at the recommendation of Alexander, signed a contract to that effect with John

Dixon. The first meeting between the two men is described in a letter by Wilson, in which he makes this revealing statement: “I soon found that Mr. Dixon was a Freemason, hence, all formality and ceremony were at once banished.”[51] After agreeing to work together on this project, Wilson then asked Dixon a favor, “which is to give an interview to my friend, H. P. Stephenson, who is a civil engineer and will influence with his opinion; [he is] also a Freemason.”[52]

Since 1871, which was four years before they met Alexander, the Dixon brothers had been implicated in another, even more intriguing affair in Egypt, this time involving not only Freemasonry but also another fraternity in Britain, the Anglo-Israelites.[53] In brief, the Anglo-Israelites, founded in the 1840s, believe that the Anglo-Saxon people are direct biological descendants from the ancient Israelites and, by definition, God’s chosen people.[54] Also known as the Identity Movement, the theory behind the Anglo-Israelites was first formulated in the early 1800s by Richard Brothers, a deranged Canadian who ended up in an asylum. Brothers’s mission was taken up by a man called John Wilson, who published a book, *Our Israelitish Origin*, in 1840. This publication was soon to gain immense support in evangelical and biblical groups in Britain and also in the United States. Among these were the Adventists, the Church of God, and the Jehovah’s Witnesses.[55]

One bizarre offshoot of the Anglo-Israelite movement was pyramidology.[56] This quirky pseudoscience purports that the Great Pyramid of Giza is a prophetic monument and that in the dimensions of its internal passage system it gives the dates for the fulfillment of biblical prophecies leading to the Second Coming of Christ.[57] Interestingly, it is reported that the founder of the Jehovah’s Witnesses, Charles Taze Russell (1852–1916), was such a pyramidologist.[58] Apparently his successor, Judge Rutherford, advised the Witnesses in 1928 to reject such ideas, causing a huge split within the organization.[59] Pyramidology was also to infiltrate the Worldwide Church of God.

This church was formed in the 1930s, and one of its fundamental tenets, based on prophetic doctrines, was the imminent Second Coming of Christ. Its teachings were based on those of Herbert Armstrong, a newspaper advertiser and staunch supporter of the Anglo-Israelites.[60] At its peak in the 1940s, the

Worldwide Church of God had over a hundred thousand members, ran a television program, and owned a magazine with eight million copies in circulation. Today its membership, however, in on the decline.[61] Armstrong's pyramidology was influenced mostly by the works of Charles Piazzi Smyth (1819–1900), the astronomer royal of Scotland and author of *Our Inheritance in the Great Pyramid*.[62]

An accomplished astronomer of the highest caliber, Piazzi Smyth nonetheless succumbed to the spell of the Anglo-Israelite movement. His book, backed by his immense scientific reputation, not only fully endorsed the group's theories but also was the principal cause that launched this bogus movement to greater heights worldwide.[63] The movement, like that of the Adventists and the Jehovah's Witnesses, is essentially millenarian in that it advocates the imminent Second Coming of Christ and the start of his thousand-years reign.[64]

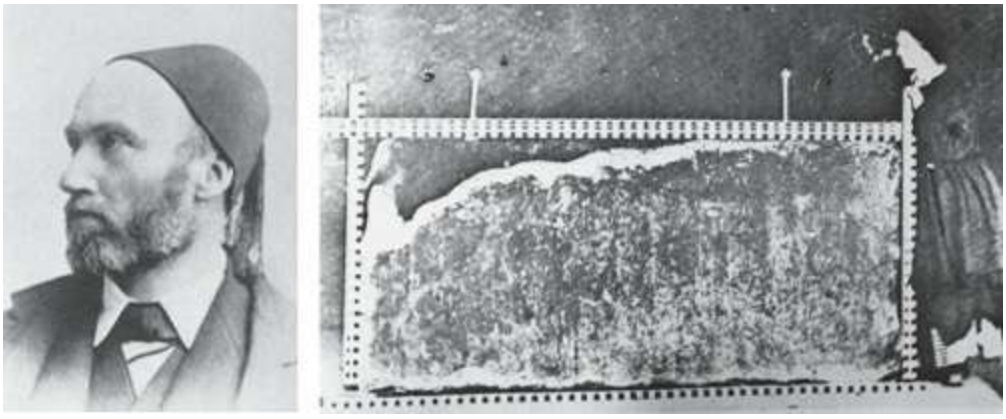


Fig. 7.6. Charles Piazzi Smyth (left), with Mrs. Piazzi Smyth measuring the sarcophagus in the King's Chamber of the Great Pyramid (right).

Professor Hermann Bruck, a retired astronomer royal for Scotland, and his wife, Mary Bruck, a retired lecturer in astronomy at Edinburgh University, are authorities on the life and works of Charles Piazzi Smyth.[65] I met the Brucks in 1993, a few months before the publication of my first book, *The Orion Mystery*. The Brucks lived in the Penicuik Estate outside Edinburgh. Mary Bruck was assisting me in an investigation I was conducting to trace the whereabouts of ancient relics that had been taken out of the shafts of the Queen's Chamber in the Great Pyramid by John and Waynman Dixon back

in 1872.[66]

I knew that these relics had made their way to Scotland, where they had been examined by Piazzi Smyth.[67] Mary Bruck had access to the private letters of Piazzi Smyth as well as his diary. In the archives of the Royal Observatory of Edinburgh, Mary Bruck found further private correspondence of Piazzi Smyth, from which it was ascertained that the Dixon brothers had been involved with Piazzi Smyth as early as 1871 and that, in 1872, they had been acting on behalf of Piazzi Smyth in a rather strange exploration inside the Great Pyramid.[68] Waynman Dixon, who was based in Cairo, spent several months exploring the Great Pyramid in the hope of finding a secret chamber and the "records of the ancient founders."[69] In a letter sent to Piazzi Smyth dated November 25, 1871, for example, John Dixon wrote, "I am more than ever convinced of the probability of the existence of a passage and probably a chamber containing possibly the records of the ancient founders . . . as soon as I have a decent plan drawn I will send it to you."[70]

It was Waynman Dixon who, in September 1872, discovered the two mysterious narrow channels that emanate from the Queen's Chamber.[71] A few small relics were also found in these shafts; then, after having apparently vanished for over a hundred and twenty years, these relics caused a huge controversy when, in 1993, Mary Bruck and I eventually traced them to the British Museum in London.[*112]

In the 1880 edition of Piazzi Smyth's *Our Inheritance in the Great Pyramid*, the meaning of these channels is discussed in the context of biblical prophecies, and in it he reviews an uncanny proposal made to him by a colleague that these shafts may be symbolic of the Second Coming and that their opening will take place at "the time of the end."[72]

Returning to the obelisks, the idea of bringing the Alexandria obelisk to London had, in fact, first occurred to the Dixon brothers long before they met Alexander and Wilson. This was explained by Waynman Dixon in an open letter to the *Newcastle Daily Chronicle* soon after the obelisk eventually arrived in England in January 1878, when it was about to be placed into position on the Victoria Embankment on the River Thames in London.

> The origin of the cylindrical plan [for the transport of the obelisk] was in this wise. My brother, Mr. John Dixon C.E., came out to Egypt in

> October 1872 for the opening of the Ghizeh Bridge near Cairo [a project supervised by the Dixons], which he had just completed, and when in Alexandria we went one morning to inspect the site of the fallen obelisk, and discussed together the possible means of transport, and I there and then suggested the idea to him of enclosing it as it lay in cylindrical iron pontoon.[73]

While in Egypt, John Dixon had been handed a cigar box by Waynman in which were stored the relics from the shaft in the Queen's Chamber of the Great Pyramid. These ended up being sent to Piazzi Smyth in November 1872 by parcel post.[74] It was also about that time that the Dixon brothers managed to extract a piece of the original casing stone of the Great Pyramid and dispatch it to Piazzi Smyth in Edinburgh. This was to serve as evidence of Piazzi Smyth's prophetic theory and the Anglo-Israelite connection.[75]

The crux of the biblical prophecy theory of Piazzi Smyth rested on two factors: one being that the pyramid contained in its design the value of pi, the other that the unit of measurement used was the so-called "pyramid inch" and "sacred cubit."[76] Thus the piece of casing stone was to serve as evidence to support Piazzi Smyth's calculations and conclusions; namely, that the Great Pyramid had been built under divine guidance by the Israelites during their captivity in Egypt. It was Piazzi Smyth's reasoning that, due to the similarity between this primitive pyramid inch and the British inch, the Anglo-Saxon race must be the direct descendants of the Israelites, who he claimed had built the pyramid.[77]

Amazing as it may seem, this outrageous theory, or at least some aspects of it, captured the interest of the Egyptologists at the British Museum, including the curator, Samuel Birch.[78] Piazzi Smyth was invited by Birch to join the Society of Biblical Archaeology, which was also connected to the Palestine Exploration Fund.[79] The latter was formed in 1865 under the patronage of Queen Victoria and was chaired by the archbishop of York. These organizations had, as a main objective, to validate biblical history, and the work at first was mostly carried out by the Royal Engineers, many of whom were prominent Freemasons.[*113]

One of the founding members of the Society of Biblical Archaeology, and also a close friend of Birch and Piazzi Smyth, was William Simpson, an artist

and journalist.[80] The year 1871 saw Simpson being initiated into Freemasonry, and he joined the famous Quatuor Coronati lodge in 1886, whence he became its senior warden.[81] The founder of this immensely powerful Masonic lodge was Sir Charles Warren, who, also as an active member of the Palestine Exploration Fund, made quite a stir in 1884 by claiming to have located the remains of Solomon's Temple in Jerusalem.[82]

Another prominent Freemason involved with the Palestine Explo ration Fund was Lord James Kitchener, who became a senior grand warden of the National Grand Lodge of Egypt in 1985.[83] A close associate of Warren and Lord Kitchener, and also a fellow explorer with the Palestine Exploration Fund, was Wilson, who was in charge of a major survey of the Temple Mount in Jerusalem in 1865.[84] Both Wilson and Warren have managed to associate their names with the very fabric of the Temple Mount, with two architectural features, the Warren Gate and the Wilson Arch, found in an underground gallery of the site. Interestingly, Charles Wilson, who was also a colonel with the Royal Engineers, was later to become a founding member of the Egypt Exploration Fund under the presidency of Erasmus Wilson.[85]

At the group's very first annual meeting in July 1883, M. Naville, one of the first Egyptologists to work for the Egypt Exploration Fund, presented a paper on the biblical city of Pithom, which the scriptures associate with the Israelites during their captivity in Egypt. The whole presentation reeked of biblical Israelitism, and the Earl of Wharncliffe, who was present at the meeting, enthusiastically commended the progress of Naville's works "and the great importance of their results in illustration of Bible history."[86] On the board of directors was Amelia Edwards, a rich intrepid Victorian lady who had traveled extensively in Egypt and who acted as honorable secretary along with Reginald Poole of the British Museum.[87]

According to Wilson's official biographer, R. M. Hadley, "It was entirely due to him that a Chair of Egyptology was founded at University College in London."[88] When in 1892, after Wilson's death, Edwards created the chair, she chose his old college out of all the London colleges.[89] By 1869 Wilson had accumulated vast wealth from his investments in gas and railway shares. With an endowment of five thousand pounds, which he donated to the Royal Dermatology College, the first Chair of Dermatology was created, and

Wilson became its first professor. Further donations and his own important status eventually secured him the presidency of the college and a knighthood from the queen in 1881.[90] After the death of Wilson's widow, the bulk of his fortune, some two hundred and nine thousand pounds, went to the Royal College of Surgeons, who used it to extend their building.[91]

Opposite the Royal College of Surgeons, on the south side of Lincoln's Inn Fields, is the famous Sir John Soane's Museum, which houses one of the largest private collections of ancient Egyptian artifacts. At the time when the Alexandrian obelisk (one of Cleopatra's Needles) was being erected in London, the director of the museum, Joseph Bonomi, was acting as a consultant to Wilson and the Dixon brothers.[92]

Bearing this in mind, as well as the intense Masonic involvement in this operation, there is a rather curious communication between Bonomi and Piazzi Smyth, in which attention is brought to the strange fact that the area of Lincoln's Inn Fields is roughly the same as that of the base of the Great Pyramid.[93] Such a strange coincidence may be just that, a coincidence, were it not for the fact that the northwest corner of Lincoln's Inn Fields leads into Great Queen's Street, in which is found Freemason's Hall, the seat of the United Grand Lodge of England. Freemason's Hall is itself designed as a crude replica of Solomon's Temple, having its directional axis toward the east, commemorating the star of the east, with its strange association to the star of Bethlehem, the Magi, and the star of ancient Egypt, Sirius, personified by the goddess Isis, consort of Osiris.[94]

In the pseudoscience of pyramidology instigated by Piazzi Smyth, there is much ado about the angle of Bethlehem, of about twenty-six degrees, which extends from the Great Pyramid toward Bethlehem in the east.[95] It is also often pointed out that twice that angle, which is fifty-two degrees, gives both the latitude of London[*114] as well as the angle of slope of the Great Pyramid.[96] Interestingly, the star of the east was also the name allocated to an important Masonic lodge in Egypt, into which Lord Kitchener was initiated in 1883.[97] The Star of the East Lodge was founded in 1871 and eventually became one of the four senior lodges of Egypt.[98] The other three were Bulwer Lodge, Grecia Lodge, and Zetland Lodge.[99] The Star of the East Lodge had, at first, the peculiarity of "working" in Arabic; the lodge was

known as Kawkab Al Sharq[100] and was reserved mainly for the Egyptian elite.[101]

In 1908 the lodge was taken over by an English officer, Brother P. Delanoy, and moved into the headquarters building of the United Grand Lodge of Egypt and the Sudan. Delanoy was a high-ranking Freemason in Egypt and at the time was district warden of Egypt and Sudan. In 1905, at the dedication ceremony of the new Masonic Hall in Alexandria, he presided over the ceremony.[102] In a speech that reeked of Anglo-Israelism and Masonic pseudohistory, Delanoy made certain telling remarks that give us an inside view of the sort of ideas being circulated in Masonic circles in Egypt at the time. After extolling the virtues of Freemasonry and how it was practiced in ancient Egypt through the lineage of the biblical patriarchs Abraham, Jacob, Joseph, and "our Grand Master Moses," Delanoy commented to the eminent Masonic congregation present, which included Sir Reginald Wingate, the British high commissioner, that

> your attendance tonight in such numbers, and the interest you take in our fascinating science, convinces me that you are implanting Masonic principles on such a sure and solid foundation that a new era must be predicted for our interesting work, which for ages has now been dormant in this wonderful and parent country of Freemasonry. . . . Freemasonry would almost appear to have left Egypt by way of the Delta [with Moses and the Israelites], but from the education and instruction given to Moses, acquired afterward by Pythagoras and others, our science was happily preserved and handed on to worthy representatives in Palestine, and . . . by Pythagoras himself to England. Singularly from England it is returning again to its ancient stronghold, the land of Goshen [Egypt]. Thanks to such men as those I have already named of this lodge . . . to the District Grand Master, General Sir Reginald Wingate, whose interest in his district is very sincere, aided by his deputy, Crookshank Pasha, Freemasonry I firmly believe, has this time come to stay.[103]

Freemasonry, in fact, stayed in Egypt until 1964. It is not clear how much the Order had infiltrated into Egyptian society, but according to Gerard Galtier, Freemasonry, and especially the Masonic Order of Memphis and Misraim, enjoyed an immense success among the high society from various

nationalities and religious groups until the epoch of King Farouk in 1952. After Egyptian military officers ousted the British-manipulated monarchy in 1952, the Masonic lodges were viewed with great suspicion and began slowly to fade away. After the Suez War of 1956, Egypt's first president, Gamal Abdel Nasser, expelled many resident foreigners out of Egypt—many of whom were Freemasons—and the lodges began to lose members who were afraid of being regarded as being against the new regime.

In 1964, after a huge scandal involving the Israeli master spy Eli Cohen, who had belonged to a Masonic lodge in Egypt,[104] the Egyptian government banned Freemasonry from Egyptian soil altogether.[*115] A number of Egyptian journalists and researchers, such as the writer Samir Raafat, for example,[105] have recently questioned whether Freemasonry has not merely disguised itself in the many Rotary and Lions Clubs that still operate in Egypt.[106] But if so, then there is an embarrassing implication involved, for it was well known that Susan Mubarak, the wife of Egypt's ousted president Hosni Mubarak, was a staunch supporter of the Rotarians and played a prominent role in the society's international activities.[107]

In an extensive study on the subject of Freemasonry in Egypt and, more specifically, on its influence during the formative years of the modern Egyptian state, author and researcher Karim Wissa, a senior civil servant in the Foreign Affairs Ministry, brings to light some extraordinary implications that had hitherto been ignored or covered up.[108] In 1986 Wissa became fascinated with the subject of Freemasonry and its curious links to Egypt, and after several years of research in the various archives of Egyptian newspapers and Masonic lodges in France and England, presented his findings to the prestigious Centre Nationale de la Recherches Scientifiques in Paris. His work was published in a detailed article titled "Freemasonry in Egypt from Bonaparte to Zaghloul" in the Centre's journal, *Turcica*.[109]

In this study Wissa brings forth the strong hypothesis that many of the early political parties that were formed at the turn of the last century and that served as the backbone to the 1952 revolutionary movement in Egypt and served as prototypes to the formation of an independent republic in Egypt were either para-Masonic organizations or, at the very least, highly influenced by the Masonic principles and ideals. Wissa clearly recognized in

such Masonic influence the strong rivalry between French and British Masonic groups. The British brand of Freemasonry, regulated in Egypt by the United Grand Lodge in London, was of a more traditionalistic style, with religious tolerance and no political overtone to it. The French brand, regulated by the Grand Orient in Paris (and to a lesser extent by the Order of Memphis and Misraim), was distinctly "anti-clerical and anti-monarchy," with extremely political overtones, especially in the spreading of ideals of revolution and republicanism.[110]

Under the French revolutionary, quasi-Masonic tricolor motto of "Liberty, Equality, and Fraternity," the Egyptian new elite saw in French Freemasonry and its lodges in Egypt an ideal breeding ground and meeting place for the revolutionary movement that was slowly brewing in Egypt, a movement that, by virtue of the politico-military context of the nation, was, by necessity, antimonarchy and anti-British.[111]

Wissa identifies an incredible assortment of important Egyptian personalities who were directly involved with the Masonic lodges in Egypt prior to their being outlawed in 1964. These include several members of the royal family, from Ismail Pasha (known to the West as the "Khedive") to the last monarch of Egypt, the exiled King Farouk.[112] Interestingly, Wissa also points out the Masonic affiliations of Egyptian political leaders such as Ahmad Orabi, who headed the coiled coup d'etat against Tewfik Pasha in 1882, and Mohamad Farid and Saad Zaghloul, who headed the powerful National Wafd Party, which started the popular uprising against British imperialism in Egypt.

After the 1952 Revolution organized by the "free" officers movement led by Gamal Abdel Nasser and Mohamad Naguib, the tide turned against the Masonic lodges in Egypt. They came to be looked on with suspicion, with accusations of harboring "strong Zionist affiliations."[113] In Israel a strange Judeo-Zionist movement had also sprung up, known as the B'nai B'rith, which resembled the Masonic movement, with lodges and elite, secret members.[114] Although the B'nai B'rith lodges in Cairo and Alexandria were shut down after World War II, there was much suspicion that their members had moved into the more traditional Masonic lodges in these cities. Consider the important role that Britain played in the establishment of the Jewish state of Israel in 1948, with the Balfour Declaration,[*116] Lord Arthur Balfour also

being a prominent Mason.[115]

This suspicion became uncontrollable, and the Masonic lodges began to fold or, to use a Masonic phrase, were put "into hibernation." In April 1964 the Egyptian Ministry of Social Affairs ordered the closing of the largest of the Masonic lodges, the Masonic Temple in Alexandria at 1 Toussoun Street, because "associations with undeclared agendas were incompatible with rules covering non-profit organisations."[116] A scare ran across the lodges in Egypt, and within weeks they had all disappeared, documents burned and Masonic paraphernalia destroyed or hidden.[117] Despite this dissolution, there are many who believe that the Brotherhood is still active in Egypt through its infiltration into elite societies and clubs such as the Rotarians and the Lions.[118]

According to Egyptian author Abou Islam Ahmad Abdullah, who wrote a book in 1985 titled *Freemasonry in Our Region*,[119] with the Freemasons "having accomplished their earlier mission to establish a Jewish state, Masonic conspirators now intend to undermine Islam using charity work and community outreach as their tools," and he devotes a large part of his book in trying to demonstrate the infiltration of what he terms the "Masonic cancer" into the Rotary Clubs, the Lions Clubs, and other organizations such as the Jehovah's Witnesses, Freedom Now, Solar Tradition, and various other new-age movements.[120] Abou Islam's accusations were, however, ignored by both the Egyptian authorities and the Rotarians, who, until the fall of the Mubarak regime, enjoyed the patronage of Susan Mubarak.[121]

In 1999, in a popular glossy periodical in Egypt, independent journalist Samir Raafat published a provocative article titled "Freemasonry in Egypt: Is It Still Around?"[122] In a dramatic opening paragraph, Raafat reports the various rumors that ex-U.S. presidents George H. W. Bush, Gerald Ford, and Jimmy Carter attended the funeral of King Hussein in Jordan because the latter held the high Masonic title of prince of Jerusalem. A full review of the Masonic influence in Egypt, past and present, is presented by the author.[123]

In early August 1999 I contacted Raafat and Wissa, and we agreed to meet in Cairo to exchange notes and ideas. The meeting took place in the elegant open coffee hall of the Nile Hilton Hotel, one of the favorite haunts of Egyptian high society. I was extremely impressed by the erudition and high

level of culture that these two men exhibited. Both spoke perfect English and French and, more than likely, other European languages, as is customary among the highly educated Egyptians. I was interested in telling these men of the connections between the ECF and the Egyptian antiquities at Giza, but as it turned out, Raafat was a close acquaintance of Zahi Hawass, and the conversation became rather strained and contrived.

Raafat, who was the more forthcoming of the two men I was facing, gave a lengthy exposure of how he was "sick of conspiracy theories" and simply wanted nothing to do with them. After his Masonic article in the press he was swamped, he said, by e-mails from all over Egypt and around the world, many raising the issue of the Solomon's Temple and its connection with the Masonic myth. He saw nothing odd in the Egyptian authorities' choice to celebrate the millennium with the gilded capstone over the Great Pyramid, although he did recognize the strong Masonic symbolism of the emblem.

I left the two men with a distinct impression that I was touching on a very taboo subject in Cairo and that it was best to let sleeping dogs lie—or something to that effect. Let us note in passing, however, that Raafat, the journalist who investigated the lodges in Egypt, is a Copt. It is a curious misconception that the Copts are often regarded as the true descendants of the pharaohs. This is not quite correct. When Alexander the Great invaded Egypt in 332 BCE, all those native Egyptians who lived along the banks of the Nile were, quite obviously, the descendants of the ancient pharaonic people. Indeed, even after that, their genetic origin remained virtually unchanged, as few native Egyptians intermingled with the Greeks and other foreigners, who, at any rate, were based mostly in Alexandria.

In 30 BCE Egypt became a Roman province, and by the fourth century CE its official religion became Christian Roman Catholicism. Christianity had, in fact, taken root in Egypt since at least the second century CE. But because of the large number of Greeks in Egypt, it was originally much flavored with Hellenic ideologies, rituals, and especially iconography. This brand of Greek Christianity became known as Greek Orthodox Christianity.

By the fifth and sixth centuries CE, most of the native Egyptians were converted into the Christian faith. However, in the seventh century CE the Muslims invaded Egypt, and many Christians were then converted into Islam, mostly by force. Those few who remained Christians became known as

Copts. Today the Copts number about eight million against the fifty-eight-million-strong Muslims. When Freemasonry was introduced in Egypt in the early 1800s, it was not so clear whether the recruits coming from the local populations were predominantly Copts or Muslims. Raafat jocularly told me how, after he had begun to research the origins of Egyptian Freemasonry, his mother had casually informed him that his own grandfather had been a Freemason. Indeed, Raafat felt that the more he investigated this subject, the more it began to appear as if everyone in Egypt has either a grandfather or a great-uncle who had been involved one way or another with the Masonic lodges.[124]

Certainly, the Copts, with their religious and ethnic origins harking back to the Gnostic roots of Christianity (and almost certainly at one time much influenced by Hermetism and the Ptolemaic Sarapes religion) would, on face value, seem an ideal breeding ground for any new—or remnant—Masonic movement in Egypt. Yet the syncretic aspirations of Freemasonry are perceived today in Egypt—and indeed elsewhere—as antireligious,[*117] which, understandably, is hotly denied by the Masonic authorities, such as the United Grand Lodge of England.[125] It goes without saying that cultural considerations would make it difficult if not impossible for Freemasonry to operate in Egypt, at least not in the open and large-scale manner that it once enjoyed after the Napoleonic invasion of 1798 and up to 1952. Yet certain paradoxes remain. For how are we to explain the large membership in the lodges prior to 1952 of Egyptian officials, notables, and even monarchs? Further investigation into this fascinating subject, however, is beyond the scope of this present book.[†118]

The Rosicrucian order, which many see as a more liberal and speculative form of para-Masonic society, has absorbed, as Freemasonry did, aspects of the Hermetic and Gnostic teachings, symbolism, and rituals. [126] Yet, oddly, even though Freemasonry and other alleged secret societies are not officially accepted in Egypt, Rosicrucians were apparently well tolerated in Egypt by Zahi Hawass, who granted them permits to perform gatherings and rituals at ancient sites, especially at Lake Moeris in the Faiyum Oasis (a favored haunt for the Rosicrucians). Hawass even lectured at their headquarters in San Jose, California.[*119]

Media Smear Campaign

Since the late 1990s Zahi Hawass is suspected to have “collaborated” with several high-flying tour operators who regularly organized “spiritual tours” to Egypt for various new-age and esoteric groups, such as the Rosicrucians of San Jose, the AMORC, the British Freemasons, the Shriners of the United States, and even more exotic groups, such as the Sisterhood of Isis and suchlike societies who believe in the spiritual connections with ancient Egypt.

Three Cairo-based operators with business connections in the United States who regularly contracted with these groups and who were close colleagues and friends of Hawass were Mohamed Nazmy, owner of Quest Travel; Abass Nadim, owner of Vision Travels; and Ahmed Fayed, owner of Guardian Travel for the ECF/ARE. Oddly, both Nadim and Fayed died untimely deaths in 2002 from massive heart attacks at age fifty, while Nazmy survived a massive heart attack in April 2008, when he, too, was only fifty years old. I knew, on a casual basis, Nadim and Fayed. In 1995 I help Nazmy set up Quest Travel and, on an ad hoc basis, was a speaker and host of some of his tours. The author and researcher John Anthony West has had a long collaboration with Quest Travel.

Ironically and also paradoxically, in May 1997 Hawass called a press conference in Cairo and asked the press correspondents of the international media to help him declare war on the high priests of the new agers, who, according to him, were Graham Hancock, John Anthony West, and me.

Several foreign correspondents of highly influential international newspapers, including the *New York Times*, the London *Times*, and the *Independent*, obliged Hawass by mounting a concerted smear campaign against Hancock and me.[*120] In the *Times* of London, reporter Steve Negus announced to the world, “As dawn breaks over the pyramids, chanting new age worshippers dance naked in the empty desert. . . . Egyptians are beginning to suspect that a sinister agenda lies behind the increasing numbers of outlandish foreigners who claim to be in search of pharaoh’s ancient wisdom. . . . Hawass is particularly incensed by the writing of Robert Bauval.”

Leslie Downer of the *Independent*, in an article titled “Pyramidiots,” followed suit but seemed to throw everyone in the same pot.

> At night, once the pyramids are closed and the ordinary tourists have left, come the organized tours of New Agers, seeking ancient secrets and

enlightenment at pounds 18,000 a head. . . . As the Millennium approaches, a locust plague of New Agers are descending on Egypt from all over the Western world in a last-minute rush to get in on the secret of life, the universe, and everything. . . . The Egyptian director of the pyramids, Dr Zahi Hawass, agreed to let them enter [in the Great Pyramid] for a fee: New Agers are not poor. They tend to be well-educated professionals, prepared to pay for whatever they want. At least one tour operator is said to charge $30,000 [£18,750] a head for a three-week tour taking in the sacred sites from Luxor, Karnak, and Aswan to the pyramids at Giza. The tour operators justify their prices by claiming that it costs a great deal to persuade the authorities to open the pyramids for the night. . . . One of the leading tour companies [Quest Travel] is run by Mohammed Nazmy, a suave Egyptian with an American accent and a mobile phone. . . . He has several batches of New Age tourists shuttling up and down the Nile [who] paid about $4,500 [£2,800] a head for their trip.

"I welcome them all here," booms Dr Zahi Hawass, Director of the Pyramids. "The Cayce Foundation, the Rosicrucians, the Red Shriners, the New Age, the Eleven Eleveners, the Twelve Twelvers . . . the New Agers are wonderful people. They have a belief inside. . . . They are believers. What annoys me are the crazy ideas of certain individuals. I call them the Pyramidiots." The *high priests* [my italics] of the doctrine argue their case in mind-numbing detail. Chief among them are authors Graham Hancock and Robert Bauval, whose latest volume, *Keeper of Genesis,* not only lays out the New Age case but also devotes several chapters to rubbishing Hawass and his Egyptologist colleague, the American archaeologist Mark Lehner. . . .

"If you are an amateur, you cannot work in the pyramids," explodes Dr Hawass. "According to our law, only scholars should work around the Sphinx and the pyramids. . . . We can't let people make holes here and there. We have to protect the Sphinx . . . when it comes to protecting the monuments, I have to."

In the Egyptian and Arab newspapers, however, the smear campaign against me by Hawass took a very disturbing and nauseating anti-Semitic

tone. Mohsen Arichie, in the English-language *Egyptian Gazette*, under the curious front-page headline "Nauseating Headache over Great Pyramids' Monster Guard" (i.e., the Sphinx), wrote:

> The ancient Egyptians are probably turning in their tombs following growing calls by some Western and Jewish scientists about the real builders of the Great Pyramid and the world-famous monster, the Sphinx. . . . Some of these theorists went so far in their zeal to excavate under and inside the Great Pyramid that they snapped at and insulted Zahi Hawass, director-general of the Giza antiquities when he refused to listen to their lousy suggestions. . . . The Orion-inspired theorists (i.e., Robert Bauval) scanned the Sphinx and the Pyramids with a special camera in 1992 and insisted that the extraterrestrial beings left data and secrets of their visit in Egypt . . . the theorists (are) Graham Hancock and a colleague named Robert Bauval. . . . Hawass was also attacked by unknown theorists in Chicago and South Africa. . . . The Minister of Culture Farouk Hosni explained that such ridiculous claims wanted to deprive Egypt of its glorious ancient history. He also mocked an Israeli attempt to attribute the ancient Jews as the real builders of the Great Pyramid and the Sphinx . . . [Hawass] didn't exclude the possibility that the commotion was suggested by Israel after its humiliation.

Mona Salem AFP, writing in the *Middle East Times* (May 8, 1997) under the headline "Egypt Strikes Back at Pyramid Theorists," reported, "Egypt is waging war to protect the pyramids and the Sphinx from an 'organized campaign' by Israel and foreign amateur archeologists, officials here say, '. . . we must face up to this even if it triggers a crisis with Israel.' Egyptian Culture Minister Farouk Hosni told the weekly *Rose Al Youssef,* 'This is piracy. Our history and our civilization must be protected, but the Israeli want to take over Everything! We must counterattack with full strength because this is how they took Palestine!'"

Hawass told a news conference on May 7, 1997, that these allegations were part of an organized campaign against the symbol of Egyptian civilization. "A group of people are making an organized campaign. There are some people pushing them," Hawass said, referring to Israel . . . Hawass identifies them as "Robert Bauval, Graham Hancock, [and] John Anthony West."

In 1999 and 2001, the Arab newspapers *Asharq Al-Awsat* and *Al-Ahram* carried on with the campaign. An article in *Asharq Al-Awsat* stated:

> Dr. Zahi Hawass, the Deputy Minister for Culture, has confirmed the existence of a suspicious campaign on the Internet against Egyptian history, the pyramids, and the Sphinx. In a telephone conversation Hawass told *ASharq Al-Awsat* "a group of half-educated people interested in Jewish history, is leading the campaign from the United States, in order to undermine Egyptian civilization." Hawass explained that "the Jewish campaign against Egyptian history started some years ago, on more than one Internet site. It became more intensified during the last few weeks . . . they published the false news that I have been removed from my position, [although I was] in the United States giving lectures about the pyramids in some American universities." This campaign tries to popularize the idea that the pyramids are "foreign made and the Egyptians had nothing to do with its building." Hawass added: "they accused me of conspiring to close the Great Pyramid, because [they claim] I found inside it evidence indicating that the Hebrews built the pyramids, while the decision was taken by a committee headed by Farouk Hosni, the Minister of Culture." [*Al sharq Al-Awsat*, June 20, 1999]

An article in *Al-Ahram* continued the attack.

> Hawass [stated]: "I have written and lectured in Egypt, Europe, and America so much about the claimed story of the relation between the Jews and the Giza pyramids. . . . I am writing this article in response to many great authors who wanted me to respond to the Jews' claims and lies that it was they who built the pyramid. Recently they have used the image of the three Giza pyramids [as] a symbol for one Israeli TV station." [*Al-Ahram*, January 16, 2001]

These bizarre, not to say xenophobic, anti-Semitic attacks by Zahi Hawass and Farouk Hosni against me and my books (I never claimed that "Jews built the pyramids" in any of my books or articles) went on even after the January 25, 2011, revolution deposed them. In *Al-Ahram*, Egypt and the Arab world's top newspaper, on April 12, 2012, in an article under the headline, "Hosni and Hawass (Accuse) American Book that Says Pyramids Were Built by

Jews," these ex-ministers go on to name me as the author of such a book and further accuse me of being a "Belgian Jew from Alexandria." Even more recently, on December 10, 2013, Hawass was quoted in the popular Arab newspaper *Al Masry Al Youm* under the headline, "Belgian-Egyptian Jew from Alexandria Pays Germans to Steal Cartouche of Khufu in the Great Pyramid." Hawass names me[*121] as the culprit and states, "*Let me be clear that Robert Bauval paid the Germans to steal the cartouche*" (my italics).

The Rosicrucians are even allowed to perform rituals and ceremonies inside ancient temples and the Great Pyramid itself.[†122] The modern Rosicrucian order (as opposed to the older original German fraternity that operated clandestinely in seventeenth-century Europe), which is known as AMORC,[127] has its roots in America. The scholar Christopher McIntosh of Colgate University, who wrote extensively on the subject of Rosicrucianism, places the AMORC's American origins with a man called Harvey Spencer Lewis. Space does not allow me to give a full review here of Spencer Lewis's work and the subsequent development of the AMORC into a worldwide organization with its American headquarters in San Jose, California, and its European headquarters at the Chateau D'Omonville at Le Tremblay in France, plus numerous bases and lodges throughout Europe and Britain and as far removed as India and South Africa.

In brief, in 1921 Spencer Lewis received a "charter" from the head of an occult organization in Germany, Theodore Reuss, who founded in 1906 the famous Ordo Templi Orientis. This charter allowed Lewis to create the AMORC, which first had its headquarters in Florida, then moved to California. Its teachings, according to McIntosh, incorporate elements of the Golden Dawn of the occultist Aleister Crowley[128] as well as those found in alchemy, Kabbalah, and Hermeticism.[129] In 1933 the AMORC merged with the Federation Universelle des Ordres Intiatiques, which amalgamated a whole range of initiatory orders in Europe. Both particularly active in Belgium, the AMORC and the Federation stressed that the origin and true source of Rosicrucianism was from ancient Egypt.[130] According to the official AMORC website:

> The Rosicrucian movement, of which the Rosicrucian Order, AMORC, is the most prominent modern representative, has its roots in the mystery

tradition, philosophy, and myths of ancient Egypt dating back to approximately 1500 BCE. In antiquity the word “mystery” referred to a special gnosis, a secret wisdom. Thousands of years ago in ancient Egypt selected bodies or schools were formed to explore the mysteries of life and learn the secrets of this hidden wisdom. Only sincere students, displaying a desire for knowledge and meeting certain tests were considered worthy of being introduced to these mysteries. Over the course of centuries these mystery schools added an initiatory dimension to the knowledge they transmitted. . . . Rosicrucian tradition relates that the Great Pyramids of Giza were most sacred in the eyes of the initiates. Contrary to what historians affirm, our tradition relates that the Giza Pyramids were not built to be tombs of pharaohs, but were actually places of study and mystical initiation. . . . Pharaoh Thutmose III, who ruled Egypt from 1500 BCE to 1447 BCE, organized the first esoteric brotherhood initiates founded upon principles and methods similar to those perpetuated today by the Rosicrucian Order, AMORC. Decades later Pharaoh Amenhotep IV was initiated into the secret brotherhood.[131]

AMORC Today

The head of the AMORC Rosicrucian order is known as the Imperator. The present imperator is a Frenchman called Christian Bernard. I had the pleasure of meeting and conversing with Bernard at the office of Mohamed Nazmy of Quest Travel. Bernard escorted many tours to Egypt through the offices of Quest Travel in the late 1990s and early 2000s. I had been asked by Mohamed Nazmy to give talks to these groups while I lived in Cairo from 2005 to 2008.[*123]

According to the official website of the AMORC:

> Christian Bernard was born in France the 30th of November 1951, under the sign of Sagittarius, and has been the Imperator of AMORC since April 12th, 1990. Twice reelected to this office by the Supreme Grand Lodge of AMORC, he is dedicated to the world unity of our Order and works in collaboration with all the Grand Masters.
>
> A Rosicrucian from the age of fifteen, he served as Grand Master of the French-speaking jurisdiction from 1977 to 1993. Prior to that he occupied the office of Grand Secretary and began his work with the Grand Lodge in 1970. Since 1972, his wife Helene has traveled by his side on the Rosicrucian path and assists him in his work. He is the father of three children, all Rosicrucians, and grandfather to several little ones.
>
> After Rosicrucianism, his second personal passion is soccer. In addition to the affection he feels for all his Fratres and Sorores and for his family, like most Rosicrucians, Frater Bernard is concerned with ecology and the future of our planet.

> Frater Christian Bernard was much esteemed by our late Imper ator Ralph Maxwell Lewis, who placed great confidence in him from his earliest years. He has made every effort to show himself worthy of this and so long as circumstances permit, he will continue to serve our Order as he has for over thirty years.

This pseudo- or mythical history, known as “traditional” history, is typical of such esoteric schools. So potent is it in the minds of their members that no reasoning or logic will dissuade them of their beliefs. Our interest in the Rosicrucians, however, is in their fervent belief in the existence of a Hall of Records at Giza. Indeed, the organization claims to be in possession of ancient maps that show the underground network of tunnels and chambers under the Sphinx, as revealed in 1936 by their founder, H. Spencer Lewis.[132]

These alleged “ancient maps,” which are often reproduced in simplistic, childlike drawings by many psychics and clairvoyants, such as the well-known mystic H. C. Randall-Stevens of the Knights Templar of Aquarius, based in the Channel Islands,[133] generally show a series of descending steps in front of the Sphinx leading down into an entrance hall, which opens into a large, circular temple or room beneath the bedrock some thirty meters behind the Sphinx.[134] Further back, some two hundred meters or so west of the Sphinx is shown a deep shaft, also serving as an entrance to the “circular temple,” from which emanate tunnels leading to the three pyramids at the western extremity of the site.[135] Such maps are worth mentioning solely because they bear an uncanny resemblance to the reality of what is being deduced today. As we shall see in chapters 9 and 10, radar and seismographic equipment, as well as explorations behind the Sphinx, have shown that a possible underground scheme roughly resembling that claimed by the Rosicrucians may indeed exist. Interestingly, Randall-Stevens refers to this underground scheme at Giza as “the Masonic Centre,” claiming that Masonic-like initiation rites were performed there and, especially, in the Great Pyramid.[136]

There is, however, another esoteric organization that entertains and promotes similar beliefs, with more fervor in spirit and action. This is the Edgar Cayce Foundation (ECF), also known as the Association of Research and Enlightenment (ARE) of Virginia Beach. It is this organization that, in recent years, has brought the idea of a Hall of Records into the public domain

and flung it wide into the international media. It is this organization, too, and its prominent members that have come within inches of actually finding a secret chamber under the Sphinx.

Who or what exactly is the ECF/ARE? What is the force behind it? And how was it able to insinuate itself in what should be the most protected, most sensitive archaeological site in the world?

8

THE HALL OF RECORDS

It is a legacy that will soon be discovered, and will bear profound determination not only for the history of dynastic Egypt but for the entire physical and spiritual epic of our evolution on this planet, up to the present, and for the years yet to pass.

MARK LEHNER, THE EGYPTIAN HERITAGE

The Hall Of Records . . . it's a fantasy! Imagination and hallucination!

ZAHI HAWASS, CARTE BLANCHE, M-NET TV, SEPTEMBER 1996

By all means let's be open-minded, but not so open-minded that our brains drop out.

RICHARD DAWKINS

NOTE: *I have to clarify my position on Edgar Cayce and his "readings." At the risk of disappointing some of my readers, I have to confess that I do not believe in such things as the "Cayce readings," channeling, the Akashic Records, and the Hall of Records that he and his followers adhered to. But having said this, I respect those who do, if their beliefs are genuine and good intentioned. I do believe, nonetheless, that secret chambers will eventually be found at the Giza Plateau, though having nothing to do with Cayce's readings. But I must also confess that from my extensive study on Edgar Cayce and his "work" I have come to conclude that he was a good, genuine person with great compassion and a desire to help others. I concluded the same about his children and grandchildren who took over his work and the management of the ECF and the ARE at Virginia Beach, Virginia. But I utterly condemn and disapprove of those members and funders who, naively or otherwise, infiltrated the Supreme Council of Antiquities (SCA), previously known as the Egyptian Antiquities Organization (EAO), and "collaborated" with Zahi Hawass since 1977 to at least 1998 and the ECF and/or its senior*

members in covert operations to find the legendary Hall of Records. This chapter and the next deal with these events and the behind-the-scene activities.

THE SLEEPING PROPHET

Edgar Cayce was born on a farm on March 18, 1877, near the small town of Hopkinsville, Kentucky. His father, Leslie B. Cayce, was a small-time businessman with a string of failures. His mother, Carrie Majors, came from a well-to-do family of farmers, from whom she inherited three of the largest farms in Kentucky.[1] Leslie B. Cayce unfortunately squandered most of his wife's farming inheritance by borrowing heavily on her properties to set up stores and ran into heavy debts. He eventually ended up selling door-to-door life insurance targeted especially for Freemasons.[2] Raised in the heartland of the Christian country, at the early age of ten, Edgar Cayce served as a sexton in the local church, and by the age of sixteen he had already read the Bible twelve times over.[3]

Fig. 8.1. Edgar Cayce, ca. 1920.

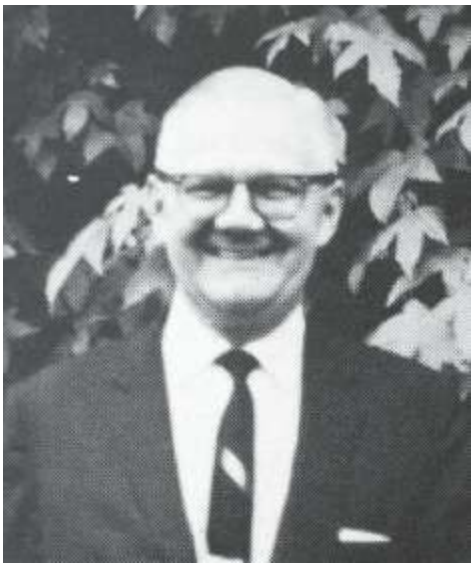


Fig. 8.2. Hugh Lynn Cayce, ca. 1970.

From a very early age Edgar Cayce was prone to visions and apparitions. As a child he had witnessed the death of his grandfather being trampled by a horse. Later he often claimed to have experienced apparitions of his grandfather, who spoke to him.[4] In 1890, at the age of thirteen, he saw a vision of an entity "of radiant light" that promised that his wish to help others would be fulfilled.[5]

Immediately afterward, Cayce developed the ability to memorize books by apparently inducing himself to sleep over them, a feat that consequently led him to excel in schoolwork and to impress his elders.[6] In 1892, following an injury caused by a baseball hitting him on his head, Cayce fell into a coma and then, as if in some kind of trance, "dictated" random information to his parents on various matters, including trends in the financial and political scene.[7] The next year Cayce began working at a local bookstore. Several years later, in 1898, he impressed the owner of a wholesale bookstore by memorizing, word for word, their catalogue, an accomplishment that earned him a new job at the bookstore. Two years later, now at the age of twenty-three, Cayce was suddenly seized by violent headaches and lapses of "being briefly out of his head," and then mysteriously lost his voice.[8]

For months he could not speak. Specialists examined him but could find no cure for this affliction. Then, on March 31, 1901, Cayce was encouraged by a local hypnotist, Al Layne, to try self-hypnosis, as he had done with his

experience in memorizing books, in a desperate attempt to cure his affliction.[9] It worked. The strange career of Edgar Cayce as a healer began.

In 1902 he worked in another bookstore in Bowling Green, Kentucky. That same year, while in a trance-induced state, he prescribed a cure for the desperately ill six-year-old daughter of the highly respected superintendent of local schools in Hopkinsville.[10] The news of her miraculous recovery spread, and a few days later an article in the local paper would begin the diversion of Cayce's strange gift into the realm of public life.[11]

On October 10, 1910, Edgar Cayce was catapulted into national fame by several newspaper articles, including one especially dramatic article published by the *New York Times.* Wesley Ketchum, a medical doctor from Hopkinsville, became impressed with Cayce's psychic abilities and sent a paper to the American Association for Clinical Research. There was an immediate and enthusiastic reaction by the international press, including the *Boston Herald* and the prestigious *New York Times,* which ran a full-page article with photographs. Here are extracts from that article.

Illiterate Man Becomes a Doctor When Hypnotized

Strange Powers Shown by Edgar Cayce Puzzle Physicians

> The medical fraternity of the country is taking a lively interest in the strange powers said to be possessed by Edgar Cayce of Hopkinsville, Kentucky, to diagnose difficult diseases while in a semiconscious state, though he has not the slightest knowledge of medicine when not in this condition. . . . Its presentation [Ketchum's paper] created a sensation, and almost before Dr. Ketchum knew that the paper had been given to the press he was deluged with letters and telegrams inquiring about the strange case. It is well enough to add that Dr. Wesley H. Ketchum is a reputable physician of high-standing and successful practice in the homeopathic school of medicine . . . Dr. Ketchum is not the only physician who had opportunity to observe the workings of Mr. Cayce's subconscious mind. For nearly ten years his strange powers have been known to local physicians of all the recognized schools. . . . In all, young Cayce has given more than 1000 readings, but has never turned his wonderful powers to his pecuniary advantage although many people have been restored to health by following out the course treatment prescribed

in his readings while in a state of hypnosis.

> President James Hylsop of the American Psychic Society has made suggestions in regards the development of the subject's powers. Other psychologists in Europe and America are seeking information, and Dr. Ketchum's plan is to have a committee of scientists of the highest standing come to Hopkinsville and investigate in a most rigid manner and make report as to the truth of what is claimed but not understood.[12]

Thousands of inquiries began to pour in from desperate people who were seeking remedies for their incurable conditions. The situation got out of control. Overwhelmed, Cayce decided to give up his readings and open a photographic studio in Selma, Alabama. After a series of business tribulations, one of which involved the bankruptcy of a petroleum prospecting company set up by Cayce and a couple of New York businessmen, he then settled with his wife, Gertrude, and their two children, Hugh Lynn and Edgar Evans, in the small town of Virginia Beach in Princess Anne County, Virginia, in 1925. With the help of friends and investors, a hospital was built, but this venture, too, failed, and the hospital was closed in 1931. Cayce was now fifty-four years old.

THE ASSOCIATION FOR RESEARCH AND ENLIGHTENMENT

In that same year of 1931 Edgar Cayce and his eldest son, Hugh Lynn, now twenty-four years old, along with a group of supporters, founded the ARE. By that time Edgar Cayce had developed another psychic ability when he induced himself into a trance or hypnosis: this involved giving so-called life readings to members of his family, close friends, and colleagues. Essentially, these life readings involved Cayce's being asked questions concerning the "past lives" of his subjects and giving "prophecies" for the future.[13] In order to understand the fundamental tenet behind this curious phenomenon, we need to appreciate the belief system on which Cayce operated.

It is important to note that Cayce himself was a fervent Christian and was deeply involved with various church activities and teachings.[14] Throughout most of his life, for example, he taught Bible studies to children and adult groups, and he was of the conviction that he was chosen to do God's work and, more specifically, follow in the ministry of Jesus.[15] This, on the whole,

was perceived as the "Work."[16] Yet this predominantly Christian work would become entangled in a curious and complex way with the material churned out in the life readings, the past lives of various individuals, and the predictions concerning the future of the human race and the world and, in a most curious way, the origin, function, and destiny of the Great Pyramids and Sphinx of Giza.

The main idea behind the readings of Cayce is that there existed an immense, universal source of information, a type of cosmic library or superspiritual computer, that contained all the information and thoughts of the history of the world and into which Cayce, when in trance or self-hypnosis, could connect. This, in esoteric jargon, is known as the Akashic Records. Kevin J. Todeschi, who wrote a book titled *Edgar Cayce on the Akashic Records*, explains:

> For ease of understanding, the Akashic Records or "The Book of Life" can be likened to the universe's supercomputer system. It is the system that acts as the central storehouse of all information for every individual who has ever lived upon the earth. More than just a reservoir of events, the Akashic Records contain every deed, word, feeling, thought, and intent that has occurred at any time in the history of the world. Much more than simply a memory storehouse, however, these Akashic Records are interactive; they have tremendous influence upon our everyday lives, our relationships, our feelings and belief systems, and the potential reality we draw toward us. The Akashic Records contain the history of every soul since the dawn of creation. These records connect each of us to one another. They contain the stimulus for every archetypal symbol or mythic story, which has ever deeply touched patterns of human behavior and experience. They have been the inspiration for dreams and inventions. They draw us toward or repel us from one another. They mold and shape levels of human consciousness. They are a portion of the Divine Mind. They are the unbiased judge and jury that attempt to guide, educate, and transform every individual to become the very best that she or he can be.[17]

Cayce's followers emphatically believe that he was capable of connecting to the Akashic Records or Book of Life in order to have access to all

knowledge, past, present, and future.[18] The origin of the term *Akashic* is somewhat uncertain. According to the *Encyclopaedia Britannica* the Akashic Records are

> in occultism, a compendium of pictorial records, or "memories" of all events, actions, thoughts, and feelings that have occurred since the beginning of time. They are said to be imprinted on Akasha, *the astral light*, which is described by spiritualists as a fluid or ether existing beyond the range of human senses. The Akashic records are reputedly accessible to certain select individuals: e.g. a spiritualist medium who conducts a séance. Akasha allegedly transmits the waves of human willpower, thought, feeling and imagination and is a reservoir of occult power, an ocean of unconsciousness to which all are linked, making prophecy and clairvoyance possible [my italics].

The concept of the Akashic Records is in many ways, a Gnostic one, since it also proposes the existence of a vast and divine body of knowledge that can be tapped into by gifted individuals and that will somehow bring them full enlightenment and unity with the universal mind of God. In short, it is what the ancient Egyptians would have called the Books of Thoth, what the Hermeticists would have called Poimandres (the divine mind), and what the early Christian mystics of Alexandria would have called gnosis. Indeed, there is a passage in the New Testament from the Revelation of John that comes very close to this same concept and is also extremely reminiscent of the Osirian judgment scene depicted in the Book of the Dead: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things, which were written in the books, according to their work."[19]

By the end of his life in January 1945, Edgar Cayce had given over fourteen thousand readings, which, if one is to believe his followers, were drawn by him from the Akashic Records as well as from the subconscious of all the individuals that came to him.[20] In the words of his second son, Edgar Evans Cayce, "The physical readings [dealing with cures and prescriptions] make up 60 percent of Edgar Cayce's fourteen thousand or so readings. There are a number of minor categories such as business advice and dream

interpretation, but by far the next largest category, approximately 20 percent of the total, are life readings. These readings dealt with psychological rather than physical problems. They attempt to answer questions people might have about vocational problems, their purpose in life, and marriage and human relations.[21]

The main objective of the formation of the ARE in 1931, as well as the establishment of a headquarters at Virginia Beach, known as the ECF, was to house the extensive volumes of readings, kept in manuscript and typed format, in a library, both for posterity and as a place where they could be consulted by anyone who may care to do so. The secondary purpose was to create a kind of "university" and learning center where members, as well as the visiting public, could enroll in courses or attend lectures and conferences dealing with a variety of metaphysical, psychic, and healing subjects. Out of the 2,800 or so life readings there are about 1,200 that deal directly or indirectly with what can at best be termed a "mythical" history involving a remote prehistoric epoch in Egypt and the lost civilization of Atlantis.[22] Within these are a group of readings that concern the Giza necropolis and, more specifically, "records" that have been concealed there under the bedrock of the plateau.

READING THE GIZA PLATEAU

According to the Cayce readings, the final destruction of the highly technologically advanced civilization of Atlantis took place around 10,500 BCE.[23] Following the cataclysmic destruction of their continent, groups of Atlantean survivors emigrated to various parts of the world, some to the Americas (Yucatan, Peru, Ecuador, Mexico, Ohio), some to the Pyrenees and other parts of Western Europe, and others to the Nile Valley in Egypt. Approximately three hundred readings deal specifically with Egypt and how a sophisticated contingent of Atlanteans came to this land in 10,500 BCE, bringing with them their "records."[24] According to the Cayce readings, it was during this period that the Giza necropolis was developed: "Hence there began the first preparation for what has later become that called the Great Pyramid."[25]

> Then with Hermes and Ra . . . there began the building of that now called

> Gizeh, with which those prophecies that had been in the Temple of Records and Temple Beautiful were builded, in the building of this that was to be the Hall of the Initiates of that sometimes referred to as the White Brotherhood.[26]

The Cayce readings go on to say that in the design of the Great Pyramid, prophecies leading to the Second Coming of Jesus were incorporated.

> The rise and fall of the nations were to be depicted in this same temple that was to act as an interpreter for that which has been, that which is, and that which is to be. [27]
>
> This then receives all the records from the beginning of that given by the priests . . . to that period when there is to be the change in the earth's position and the return of the Great Initiate [Jesus] to that and other lands for the folding up of those prophecies that are depicted there.[28]

The readings also give the date of construction and the relationship of the Giza Plateau and the Great Pyramid with the stars and important geodetic positions on the Earth.

> [It was built] 10,490 to 10,390 before the Prince [Jesus] entered into Egypt.[29]
>
> When the lines about the earth are considered from the mathematical precisions, it will be found that the center is nigh unto where the Great Pyramid, which was begun then, is still located.[30]
>
> At the correct time accurate imaginary lines can be drawn from the opening of the Great Pyramid to the second star in the Great Dipper, called Polaris or the North Star. This indicates it is the system toward which the soul takes its flight.[31]

Several of the Cayce readings state that the Great Pyramid was used for initiation purposes and that the last of those who received their higher degrees of initiation in this monument were Jesus and St. John the Baptist.[32]

> And then [he, Jesus, went] into Egypt for the completion of the preparation as a teacher.[33]

He was with John, the messenger, during the portion of the training there in Egypt.[34]

John first went to Egypt, where Jesus joined him and both became initiates in the Pyramid or temple there.[35]

In the same Pyramid did the Great Initiate, the Master, take those last of the Brotherhood degrees with John, the forerunner of Him, at that place.[36]

As indicated oft through this channel, the unifying of the teachings of many lands was brought together in Egypt, for that was the center from which there was to be radial activity of influence in the earth.[37]

The Cayce readings also claim that there are records associated with or belonging to Jesus that will one day be uncovered in Egypt. For when questioned about the travels of Jesus in India and other places, Cayce replied, while in trance, that Jesus had been

one year in travel and in Persia; the greater portion being in the Egyptian. In this, the greater part, will be seen the records that are set in the pyramids there; for here were the initiates taught.[38]

[Pyramid] yet to be uncovered.[39]

But in Egypt was the greater period of activity—in the compiling of data. And portions of that as may yet be uncovered in the pyramids.[40]

. . . and those records that are yet to be found of the preparation of the man, of the Christ, in those of the tomb, or those yet to be uncovered in the pyramid. . . .[41]

In the readings, Cayce repeatedly states that the return or Second Coming of Christ, whom he often calls the "Great Initiate," would either take place, or its preparation would begin, in the year 1998:[42]

For he must enter again in that period, or in 1998.[43]

. . . the entrance of the Messiah in this period: 1998.[44]

This date of 1998, oddly enough, is also associated with the most important aspect of the Cayce readings concerning Egypt; namely, the rediscovery of

the fabled Hall of Records of Atlantis, which, Cayce claimed, was concealed at Giza.

> For here those that were trained in the Temple Sacrifice as well as in the Temple Beautiful were about the sealing of the Record Chambers. For these were to be kept as had been given by the priests in Atlantis or Poseidia when these records of the race, of the developments, of the laws pertaining to One were put in their chambers and to be opened only when there was the returning of those into materiality, or to earth's experience, when the change was imminent in the earth; which change, we see, begins in '58 and ends with the changes wrought in upheavals and the shifting of the poles, as begins then in the reign [of Jesus?] in '98.[45]

As author Kirk Nelson, who specializes in Edgar Cayce and his readings, noted in 1998:

> According to the Cayce readings, during the last part of this century, probably coinciding with the Second Coming, humankind will make the greatest archaeological discovery of all time. This discovery will involve the Egyptian pyramids at Gizeh. The Great Pyramid and the Sphinx will yield treasures beyond the wildest dream of any Egyptologist. . . . The rise and fall of nations are depicted in the Great Pyramid along with the changes in religious thought which will come about in the world. This can be seen by examining the passages. The first passage is descending, and this undoubtedly represents the fall of humankind from grace. The next passage is ascending, which represents our ascent from the birth of Jesus to the present day. The stone prophecies continue until the return of the Great Initiate, Jesus, at the end of this age, 1998. . . . The [Hall of] records will not be found until there is the "breaking up . . . of selfish motives in the world," and "time has set the mark." Clearly the selfish motives of the world will not be broken until 1998, and so the opening of the Hall of Records will probably coincide with the Second Coming.[46]

But where, according to Edgar Cayce, is the Hall of Records of Atlantis to be found? And what might it contain?

THE KEEPER OF THE RECORDS

There are some forty Cayce readings that deal directly with the Hall of Records allegedly concealed in Egypt.[47] From these it can be deduced that there are several tombs, pyramids, chambers, and tunnels yet to be uncovered in the vicinity of, or directly under, the Sphinx of Giza and that in at least one of these underground cavities or vaults will be found the records of Atlantis.[48] For example one reading specifically states, "Many are the temples . . . that are yet to be uncovered near the Sphinx.[49] Here are some other examples:

> There is a chamber or passage from the right forepaw to this entrance of the record chamber or record tomb.[50]
>
> This position lies, as the sun rises from the waters, the line of shadow or light falls between the paws of the Sphinx, that was later set as the sentinel or guard, and which may not be entered from the connecting chambers from the Sphinx's paw [right paw] until the time has been fulfilled when the changes must be active in this sphere of man's experience. Between, then, the Sphinx and the river.[51]
>
> It lies between, or along that entrance from the Sphinx to the temple—or the pyramid; in a pyramid, of course, of its own.[52]

So here we have it: the basis of the belief system of the fabled Hall of Records of Atlantis as imagined by Edgar Cayce. But where did Cayce get his ideas? If not from the Akashic Records, then from where?

ISIS UNVEILED

We have seen earlier, in chapter 7, how the Anglo-Israelite movement, the Adventist and Jehovah's Witnesses movements, and finally the pyramidology movement of Piazzi Smyth and others had spread, mingled, and created a belief that the Great Pyramid was designed under divine inspiration and acted as a prophetic device for the Second Coming of Christ. Several books on these subjects were widely circulated at the time when Cayce began to give his so-called "life readings" from 1926 onward and were particularly popular among evangelical movements in America's Midwest and South, and in the intensely Masonic counties in the state of Virginia.[*124] [53]

The reader will recall that Cayce had worked for many years in bookshops

during the early and impressionable years of his life. It will also be recalled that he was endowed with an unusual photographic memory. It is thus not unreasonable to presume that Cayce was influenced, wittingly or unwittingly, by this type of literature and developed from it his strange ideas of the connection between the Great Pyramid and the Second Coming of Christ. As for the Atlantis sections in his readings, they, too, can be similarly explained by the prolific circulation of books on Atlantis around that time, following the work of Ignatius Donelly, *Atlantis: The Antediluvian World*, published in 1882 by Harper & Brothers in New York.[*125] In these works, too, the idea that the pyramids of Egypt were somehow related to Atlantis was made.[54] Donelly, for example, wrote, "The pyramid is one of those marvellous features of that problem, which confront us everywhere, and which is insoluble without Atlantis."[55]

As for the idea that the entity Hermes was somehow involved in the construction of the Great Pyramid, this, too, as we have already seen in chapters 1 and 2, was a common belief among the Arab writers, who, in turn, were quoted in many of the new genre of books on Atlantis and pyramidology available to Edgar Cayce. Even the strange dating of 10,500 BCE for the Sphinx and the idea of secret records can be extrapolated from the popular work of Gerald Massey published between 1883 and 1907. Massey, who is described as a poet, Shakespearean scholar, mythographer, and radical Egyptologist, wrote this of the Sphinx of Giza:

> The great Sphinx as keeper of these secrets was couched in mountainous repose upon the horizon in the eastern equinox, when the gate of "fair exit" was in the lion sign and the gate of "fair entrance" was in Aquarius, the water sign, that is figured over the abyss of source on the celestial globe. The Sphinx then is a figure of the double horizon and the duality of Har-Makhu when the place of conjunction was at the point of precession in the lion sign. And if, as is the Egyptian way, the fact was registered forthwith, we may date the Sphinx as a monument, which was reared by these great builders and thinkers, who lived so largely out of themselves, some *thirteen thousand years ago*"[56] [my italics].

Other ideas in Cayce's readings, such as the White Brotherhood and the initiatory function of the Great Pyramid of the last or higher degrees, can be

found in the popular literature of Helena Blavatsky and the Theosophical movement that was also widely circulating at the time Edgar Cayce gave his first readings on the pyramids in 1931. In two particular works of Blavatsky, *The Secret Doctrine* and *Isis Unveiled*, both published in the late 1870s, there is much talk of the "root races" of the world, the White Brotherhood, and the Masonic style of degree initiations in the Great Pyramid of Giza.[57] Blavatsky also claimed that the empty coffer in the King's Chamber of the Great Pyramid was "a baptismal font upon emerging from which the neophyte was born again and became an adept," meaning that the neophyte experienced death and learned of its mystery.[58]

Blavatsky, herself, had apparently spent a whole night alone in the King's Chamber in 1886, where "she had some remarkable experiences."[59] This idea, too, is expressed in the Cayce readings, for when asked about the meaning of the empty sarcophagus in the King's Chamber and what could be learned from it, the following answer was given: "That there will be no more death. Don't misunderstand or misinterpret! But the interpretation of death will be made plain."[60]

There can be little doubt, too, that the ideas of past lives and reincarnation were most likely lifted from Blavatsky's works and teachings. Blavatsky had arrived in the United States in 1873 and, two years later, along with Colonel Henry Steel Olcott, a lawyer and veteran of the Civil War, founded the Theosophical Society. This was a body intended to teach and promote the belief in a "Universal Brotherhood based upon the essential divinity of man."[61] The essential teaching of the Theosophical movement was the doctrine of reincarnation, which Blavatsky claimed she had mostly learned while journeying in Tibet.[62] It was Blavatsky who, in the nineteenth century, was largely responsible for reviving the idea of lost sacred and magical books and great libraries waiting to be rediscovered. And in her book *Isis Unveiled*, published in 1877, Bavatsky speaks of the lost sciences superior to our own and mentions a work referred to by Theophilus, the patriarch of Antioch, titled *The Divine Book*, which reputedly gave secret biographies of all the gods of Egypt and their origins. "Clearly," Blavatsky wrote, "two things are necessary. First, to find the missing books of Hermes; and second, the key by which to understand them. Truly the land of Egypt is another abode of mystery!"[*126]

Blavatsky herself sought the secret key to understanding the mysteries of Egypt among the Copts, whom she regarded as the guardians of the esoteric tradition in that land. It is perhaps significant, in this context, that Blavatsky's teacher, Paulos Metamon, has been described as a "Coptic magician."[63] Bearing in mind, therefore, this fact that the teacher of the very person who first popularized the idea of a lost Hall of Records was a Copt (a Christian), it may not be entirely irrelevant to note that many influential figures in Egypt who were, directly or indirectly, in position to influence the outcome of the search for the Hall of Records were, in fact, members of the Christian community, especially the "evangelic"-influenced American University in Cairo.[†127]

Also it should be noted that Rudolf Steiner, who was originally a member of Blavatsky's Theosophical movement (and who later founded the famous Anthroposophical movement, which claimed to be the true inheritors of the original Rosicrucians), wrote widely on subjects such as reincarnation, Atlantis, and the Akashic Records, which, of course, much preoccupied Cayce. Significantly, in his book *Egyptian Myths and Mysteries,* which he wrote in 1908, Steiner quite clearly alluded to the lost books of Thoth-Hermes and the fabled Hall of Records when he wrote, "A great treasure of occult wisdom in the domain of medicine will be raised to light one day, wisdom that mankind formerly possessed."

There can be no denying that the terminology of the ideologies on reincarnation used by Cayce in his readings is conspicuously similar to that used by Blavatsky, as well as Steiner, and much suggests that he, or his unconscious, was affected by her teachings, even though there is no reference, by Cayce, to her at all. Such correlations between Cayce and the various popular movements discussed in this chapter are so visible that Cayce's own son, Edgar Evans, who became the executive president of the ARE, could not ignore the suggestion that they appear to be an interpretation of earlier ideas instigated by the Theosophical movement, although he naturally defends the originality of the Cayce readings.

> A Theosophist listening to Cayce might at first have thought his material to be just another expansion on the basic Theosophist story. Yet beyond

> use of some of the same terms, the Cayce story bears little resemblance to the occultist story. A small amount of occult material did appear to be incorporated in the Cayce material. Whether this was because they were both tapping from the same source, or because Cayce was picking up material from his audience, we have no way of knowing. The occultists, however, were the first to mention high technology, such as flying machines, in conjunction with Atlantis. Cayce later followed this theme in many life readings. Likewise the occultists were the first to refer to multiple destructions of Atlantis, although Cayce disagrees with the dates and number of distractions.[64]

Edgar Evans Cayce is, of course, splitting hairs here. The comparison with the Theosophical story of Blavatsky, when one considers it was housed in the subconscious of Cayce and dictated while in a state of trance, is uncannily similar and likely to be a reinterpretation, albeit an unconscious one, through the Cayce readings. But does all this, therefore, mean that Edgar Cayce was a hoax? I do not believe this is the case. Everything known about the man, and there are dozens of books and thousands of articles written about him, attests that he was an honest and genuine human being, a devout Christian with a strong sense of mission. So how do we explain his readings? It all depends on how much of a skeptic you are and whether you entertain the possibility, however remote, that such a phenomenon as the power of prophecy or clairvoyance is possible.

My own view on the Cayce readings is that these can be attributed to a very fertile mind with an unusually powerful memory that, while in a trance or hypnotic state, operated automatically and blended into a new inner vision to respond to suggestive questions. Needless to say, there are thousands of Cayce followers who believe emphatically in the Cayce readings, and to many of them the phenomenon of remembering past lives is not a matter of open conjecture and doubt, but one of fact.[*128]

Such faith is attested by the constant publications that are churned out every year. To other devotees the readings have been taken with sufficient seriousness to have prompted them to contribute financially and give of their time in the hope of vindicating the Cayce prophecies and readings.[†129] This, not unexpectedly, amounts to trying to find evidence of Atlantis and, more

specifically, find the Hall of Records that Cayce said existed at Giza under the bedrock of the Sphinx.

A most extraordinary adventure took place at Giza involving the ECF/ARE and its members from 1957 to at least 1998. Sometimes in the open, sometimes on the quiet, and sometimes covertly, an array of colorful and shadowy characters installed themselves on the Giza plateau with baffling ease and remarkable success. Let us now retrace their footsteps from behind the scenes. This is the story of the most daring archaeological treasure hunt of the past century, one that, apart from the huge public controversy it has already generated, was on the verge of culminating into an extraordinary, earth-shattering conclusion for the opening of the third millennium . . .

Plate 1. Giza necropolis at night.

Plate 2. The Giza Pyramids: Khafre (left) and Khufu (right).

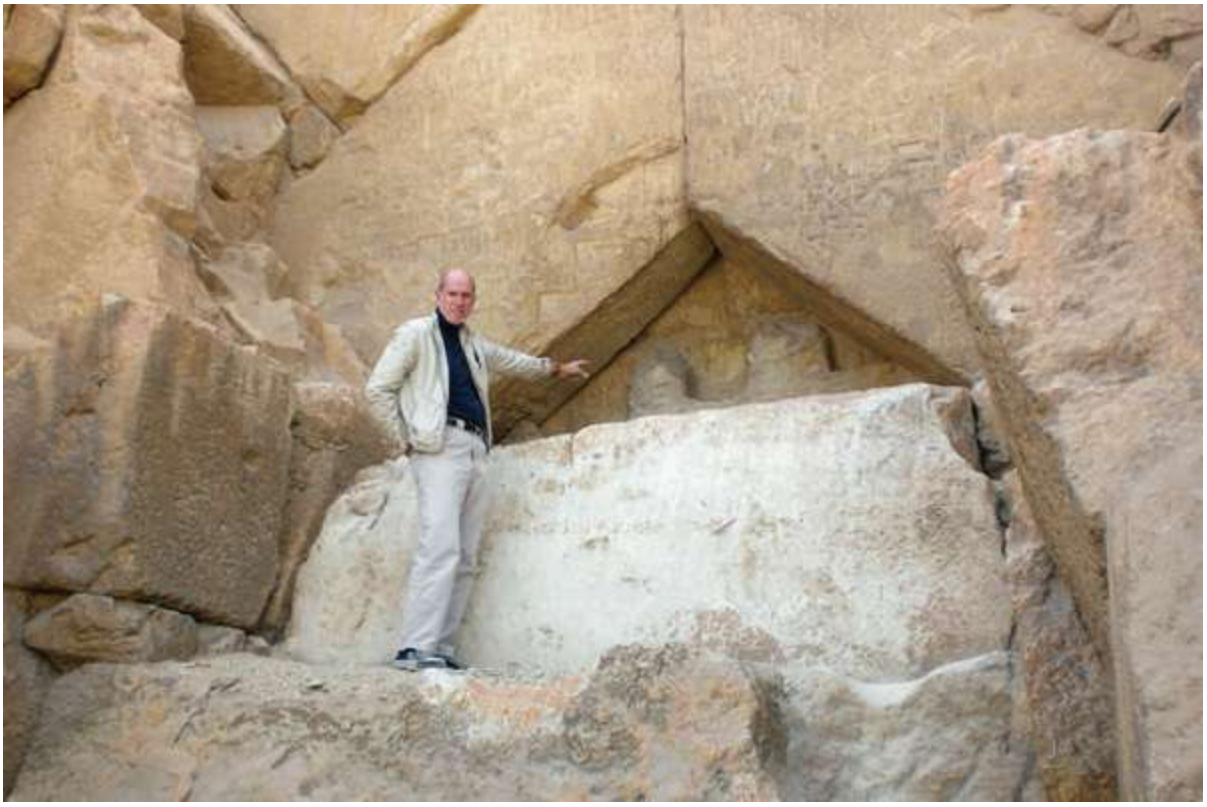


Plate 3. The original entrance of the Great Pyramid.

Plate 4. Robert Schoch and Robert Bauval.

Plate 5. Dominique Gorlitz.

Plate 6. Robert Bauval on the Giza Plateau. Khafre's pyramid in the background.

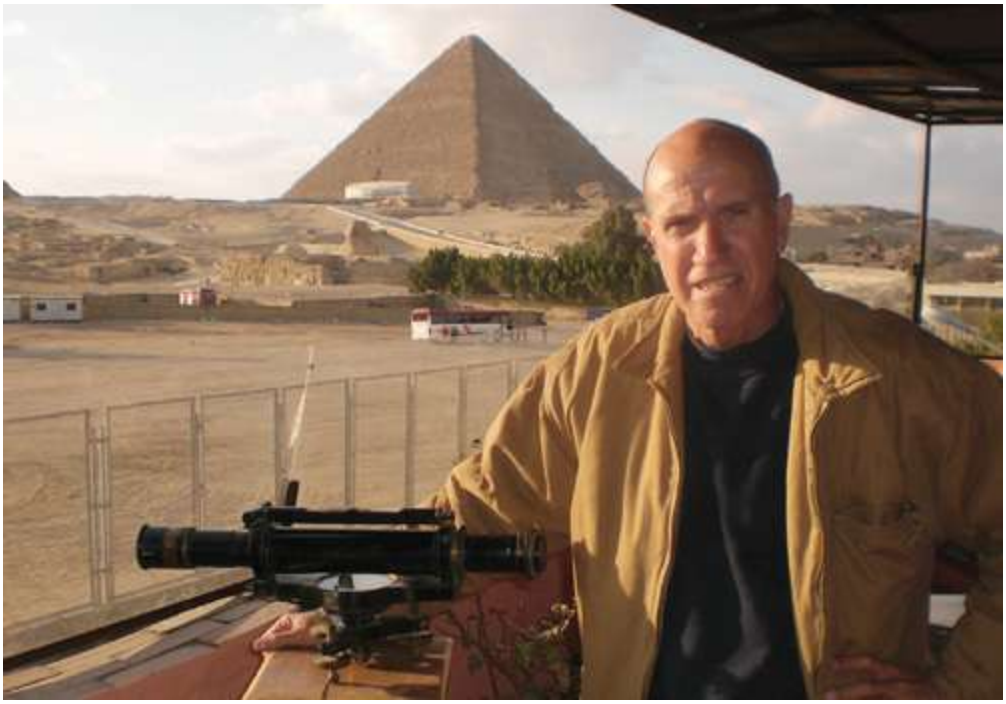


Plate 7. Robert Bauval with Great Pyramid in the background.

Plate 8. The opening of the northern shaft of the Queen's Chamber in the Great Pyramid.

Plate 9. The opening of the southern shaft of the Queen's Chamber in the Great Pyramid.

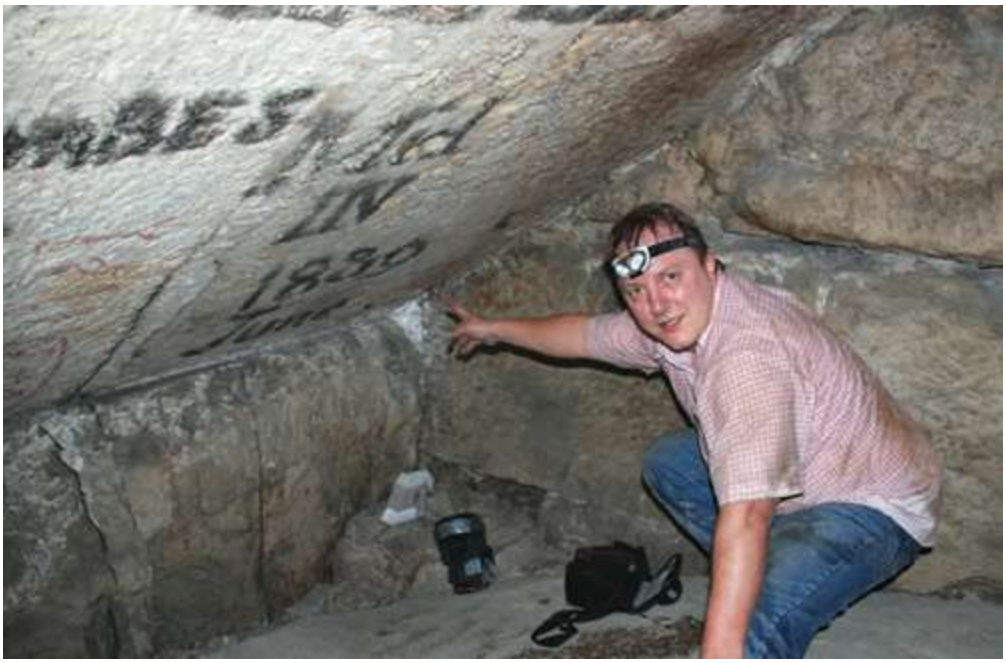


Plate 10. Dominique Gorlitz showing the place where the red ochre sample was taken. Also note the "cartouche" on the far left of the photo.

Plate 11. The graffiti after sample was taken.

Plate 12. Red ochre paint sample.

Plate 13. The Great Sphinx of Giza.

Plate 14. A pyramid king: Khafre. Cairo Museum, room 42.

Plate 15. A gathering in Tahrir Square, March 2011.

Plate 16. Dr. Vivien Davies, Robert Bauval, and Robin Cook, April 1993.

Plate 17. The Great Pyramid at night.

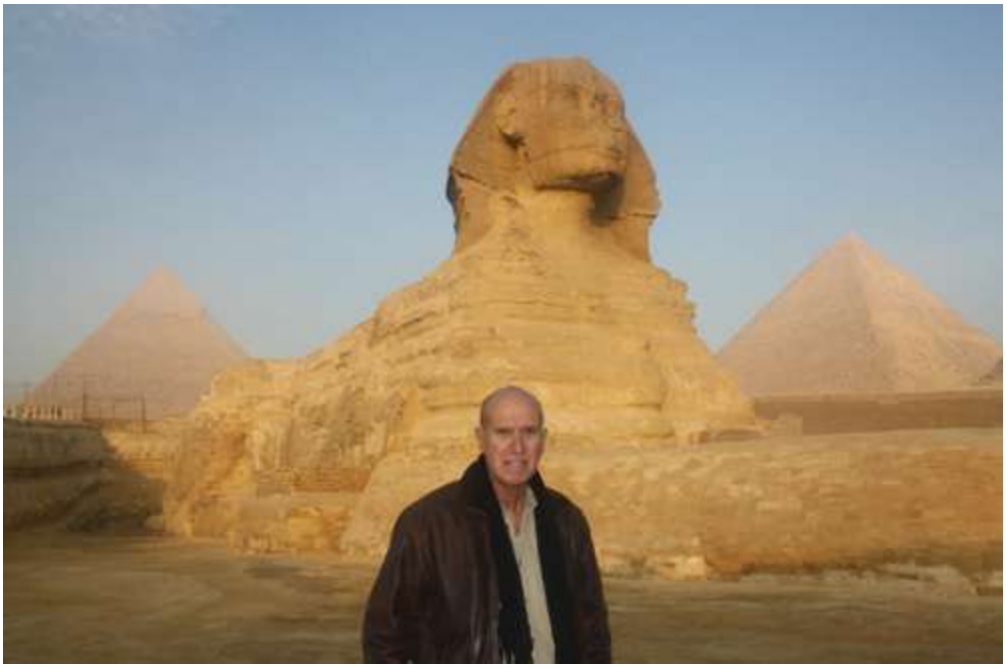


Plate 18. The Sphinx with the Great Pyramid (right) in the background.

Plate 19. Enjoying a meal with John A. West in Old Cairo.

Plate 20. John Brown (Astronomer Royal for Scotland), Mary Bruck (professor of Astronomy at Edinburgh University), and Robert Bauval. Science & Technology Center, Glasgow, 2002.

Plate 21. Relaxing in Old Cairo; Al Azhar Mosque in the background.

Plate 22. Secret Chamber Revisted is also dedicated to the memory of my friend Joanne Cunningham, who loved Egypt (1963–2013).

Plate 23. My friend and faithful driver in Egypt, Mahmoud El Kirsh (1961–2009).

Plate 24. My old 1986 Merc at Dashour. 1999.

Plate 25. Robert and Jean-Paul Bauval in the Grand Gallery of the Great Pyramid.

Plate 26. Robert Bauval with Thoth, Karnak temple.

Plate 27. The Orion correlation theory (OCT) at a glance.

PART TWO

Exploration

9

THE SEARCH

Egypt was only a dream to the many individuals who were told they had past lives there. It was not until 1957 that anyone had the determination and drive to begin the search.

EDGAR EVANS CAYCE,
MYSTERIES OF ATLANTIS REVISITED

Of course, the final confirmation lies beneath the paws of the Sphinx at Giza.

MARK LEHNER, THE EGYPTIAN HERITAGE

TRAVELER'S CHECKS FOR THE SPHINX

In 1957 a rather daring and amazingly whimsical expedition was undertaken to the Giza Plateau by two Edgar Cayce devotees. One of them, a twenty-seven-year-old woman known under the pseudonym "Rhonda James" by the ECF/ARE, proposed to undertake a journey to Egypt in search of evidence for the Hall of Records.[1] Her real name, I discovered, was Marjorie Hansen.[*130] [2]

Apparently no funds could be made available to Marjorie Hansen by the ECF/ARE, so she and another young woman friend managed to round up just enough money to finance the trip themselves. The idea of two young American "college students" trying to explore the Giza necropolis in the late 1950s without credentials, licenses, introductions, or financial sponsorship seems, on the face of it, absurd and utterly naïve. A year earlier Egypt had been at war with Britain, France, and Israel over the nationalization of the Suez Canal by the new Egyptian United Arab Republic. Its colorful and charismatic president, Gamal Abdel Nasser, had roused intense antiforeign feeling in the country, which had provoked a mass exodus by the large

foreign resident communities, and most particularly the many thousands of Jews living in Cairo, in Alexandria, and in other large cities in Egypt.

I was twelve years old at the time, and I remember the drama very vividly. From the rooftop of the block of flats where my aunt and cousins used to live, we would gather at night to watch the British and French aircraft drop their bombs on the way to Port Said in the Canal Zone. These were dangerous times, when Arab mobs, fired by the new wave of nationalism and crazed by the military intervention of the Western world, went on rampages in the streets of Alexandria against foreign residents and their properties, especially the Jewish businesses and families. Stories of beatings and even lynchings in the town were rampant.

My twin sister and I were taken out of school and forbidden to go out into the streets unescorted. I have two very vivid memories of these chaotic times. The first is being on the balcony of my home looking down at an agitated public demonstration of Arabs burning an effigy of Lord Anthony Eden, the British prime minister, whom the Egyptians deemed personally responsible for the Suez War. The other memory is of the blackouts during the air raids, something my sister and I loved as we gleefully played at *chambre noire* (hiding with the lights out) with our parents and Mabrouka and Ali, our devoted servants. Like most foreigners at the time, we were given orders to leave the country, and our properties and goods were placed under sequestration by the Egyptian authorities. Because of my father's connections and the high degree of respect he enjoyed from his Egyptian colleagues, we managed to obtain a dispensation from the Egyptian government to remain in the country.

The next few years were a mess. The reformed Egyptian civil service was totally overwhelmed by the huge void left by the departing foreigners, and a terrible corruption set in. The simplest of administrative requirements, such as the application for a driving license or the acquisition of permits of any kind, became bogged down in an incredible morass of red tape and confusion. Nothing worked without the proverbial *backshish* (bribe or tip). Foreigners were regarded with the utmost suspicion. The secret police were everywhere, looking for imaginary Zionist plotters and spies.

Many areas had been designated military zones, and the few tourists who were bold enough to visit the archaeological sites were advised not to take

photographs of government installations (a designation that sometimes extended to archaeological sites). Many of my Jewish-Egyptian friends—the Roshteins, the Malkis, the Farhis, the Rollos, and the Doueks, whose families went back several generations in Egypt and thus saw themselves as true Egyptians—were rounded up and jailed just because they were Jews. They were then deported, and many went to the New World: the United States, Australia, and Canada. An anti-Semitism and xenophobia against Jews in Egypt previously virtually unknown in my parent's times and my childhood began to take hold of the Muslim-Arab population.

This, therefore, was the context in which Marjorie Hansen and her friend arrived in Egypt; 1957, to put it mildly, was very much the wrong year for any foreigners to visit this country, let alone two young American women with a secret agenda to find the Hall of Records on behalf of a dubious "psychic" organization. Despite this, Hansen and her friend were to have an amazing success with the EAO. They managed to raise enough money to pay for their journey by ship from New York, which in those days was a month crossing by sea. They arrived in Egypt in the autumn and made their way to Cairo, where they stayed at the YMCA. Once settled, the two young women proceeded to the Giza necropolis to begin their search. In the words of Edgar Evans Cayce, "Strange as it may seem, 'Rhonda' (Marjorie) eventually obtained permission to bore holes about three meters apart at the base of the Sphinx. They used hand-operated drills [augers], and after about eight feet they hit water."[3]

It is unclear how Hansen obtained a license to undertake such a daring exercise. The Giza necropolis in those days was swarming with dragomen, donkey and camel riders, souvenir sellers, and all sorts of shady characters and hustlers, mostly trying to buy dollars on the black market.[*131] More worrying, there were dozens of badly paid security guards and soldiers who were extremely sensitive to foreigners behaving in a suspicious manner. Two young American women roaming about with hand drills must have stood out incredibly. Even Edgar Evans Cayce was to express surprise at Hansen's undertaking: "I don't know how they got permission, maybe their good looks!"[4] Hansen claims that the "authorities" charged her three hundred dollars, which she paid in "traveller's cheques."[5]

This statement alone is suspicious. Payments, even today, for licenses,

permits, and tickets are invariably made in cash and in Egyptian currency. Was Hansen's "authorities" a fixer? Even so, and despite the chaotic and corrupt conditions Hansen and her friend must have found themselves in, such blatantly suspect activities as drilling holes around the Sphinx would have required an official permit of some sort in order to appease the security guards and antiquities inspectors that abounded on the site.

The rudimentary drilling operations, as to be expected, produced no significant results, for the simple reason that a few feet down through the limestone bedrock Hansen struck the water table. Autumn is the period of the high Nile, after the yearly flood, when the water level is at its maximum and reaches up to a few meters below the level ground on which the Sphinx rests. In 1957, prior to the construction of the Aswan High Dam, conditions for a high water table were at their peak. The local water and sewage drainage system of the nearby village of Nazlat Al Samman was a shambles, and a crude open drain had been cut into the soft bedrock, which passed barely fifty meters from the Sphinx and the Valley temple, discharging its foul waters into the surrounding soil.[*132] On her return to the United States, Hansen wrote a twelve-page report and handed it to the ARE. In the summary, Hansen stated:

> The evidence, though slight and not conclusive, is promising. The visual evidence alone is sufficient as a basis for a thorough examination of the Sphinx for there is no record of such. Selim Hassan in his excavation cleared the sand from the Sphinx [in 1934–1946] and repaired damaged parts, but he removed no stones. There is almost no contemporary information on the Sphinx. Who built it and why is mainly conjecture. Foundation deposits containing such information were usually placed under most temples; so possibly some such might be found under one of the large limestone blocks composing the paws. Nor is a complete study of the Sphinx, itself, available.[6]

Hansen's observations "were a precursor to extensive later work by other individuals" backed by and/or acting on behalf of the ECF/ARE.[7] The implications were obvious. If records of the builders could perhaps be found under the limestone blocks, then the chances of also finding a Hall of Records as Cayce had predicted were good. Hugh Lynn Cayce, who was

executive president of the ECF/ARE at the time, desperately wanted to believe this. Hansen's apparent ease at getting involved in actual fieldwork at Giza encouraged Hugh Lynn, and it was about this time that he made up his mind that he would do everything within his means to vindicate his father's prophecies about the Hall of Records.

But the ECF/ARE at that time did not have either the expertise or the funds to mount any serious archaeological expedition. Furthermore the likelihood of official permission being granted to the ECF/ARE for such a project by the EAO (today called the SCA) was almost nil. The Egyptological profession and its academics do not, as a rule, condone the beliefs or motives entertained by the followers of organizations such as the ECF, let alone grant them permits to undertake research or, worse, explorations at the Great Pyramid and the Sphinx. Only foreign archaeological missions such as the Egypt Exploration Society, the German Archaeological Institute (Deutsche Archäologische Institut; DAI), Chicago House, and the Institut Français D'archéologie Orientale, groups backed by top universities and museums of Europe and America and staffed with highly qualified Egyptologists, archaeologists, and scientists, could be given permits for exploration at this site.

There would certainly have been much protestation and opposition if an official license was to be granted to such an organization as the ARE, which, after all, was entirely founded on the beliefs of a mystic and psychic with no credentials whatsoever. Egyptologists and the Egyptian authorities had become extremely sensitive and wary of "pyramid researchers" and "amateurs" who wanted to verify this or that farfetched theory, let alone who wanted to drill holes around the Sphinx. As we saw in chapter 7, in the 1860s the astronomer royal for Scotland, Charles Piazzi Smyth, had caused a huge polemic after he explored the Great Pyramid and promoted the theory that the monument was built by "divine intervention" by the Israelites.[*133]

Following the huge controversies caused by Piazzi Smyth and the pyramidologists, whose presence was still felt as late as the 1970s through the popular writings of pyramidologist authors such as Peter Tompkins and Peter Lemesurier,[8] Egyptologists immediately shied away from anyone or anything who dabbled in outlandish beliefs regarding the Great Pyramid.[†134] Hugh

Lynn, although inexperienced in matters related to Egypt and Egyptology, nonetheless realized that a different approach had to be worked out if the ECF/ARE was to have any chance to locate the Hall of Records.

The political situation in Egypt and throughout the Arab world had much deteriorated after the Suez War, and things began to escalate again in 1967 between Israel and Egypt, culminating in the famous Six-Day War and the humiliating defeat of the Egyptians in the Sinai by the Israeli Army. Anti-Egyptian and anti-Arab feelings ran high in the West and especially America, and the bad feelings were reciprocated by the Egyptians, who accused the United States and the British of backing Israel. After the death of President Nasser in 1969, Anwar Sadat took over the leadership, and a gleam of goodwill and hope for cordial relations between the West and Egypt began to be felt, only to be shattered by the 1973 Yom Kippur War between Israel and Egypt. This time Egypt was backed by Russia, and the risk of a major international escalation of the events was very real indeed.

A precarious cease-fire was negotiated through the political and indirect military intervention of the Americans. But anti-Israel, anti-Zionist, and anti-American feelings ran high in Egypt, and Muslim fundamentalism began to show its dangerous face in the area. Amazingly, in the midst of such political turmoil and anti-American sentiment in Egypt, Hugh Lynn Cayce was about to launch a plan of action that was to have amazing consequences for the world of Egyptology and, more specifically, on research and exploration of the Giza monuments.

THE SCHOLAR

In 1971 a young man by the name of Mark Lehner made his way to the ECF headquarters in Virginia Beach. Lehner came from a very respectable family from Sacramento, California, and his parents, it seems, had been keen followers of Edgar Cayce. In his words, “My parents joined an ARE Study Group in Sacramento, California, when I was 15 years old. Edgar Cayce literature was always in the house, and I grew up with it. While attending an ARE conference in Asilomar, I met Hugh Lynn Cayce who invited me to headquarters—that was in 1968. I became a resident of Virginia Beach in 1971, when I came to stay for two years.”[9]

Hugh Lynn Cayce recalled his first encounter with Lehner somewhat

differently. In his official biography, compiled by the ARE's press editor, A. Robert Smith, Hugh Lynn is quoted as saying:

> Mark was a college student in California and was involved in a lot of student protest activity at Berkeley and around there. He was pursuing a girl at our Asilomar conference. She dragged him into a meditation class I was giving. It enabled me to look at him, and I saw somebody that I thought I recognized. So I asked him to come to Virginia Beach. He came right at the time in 1972 that Charles Thomas [Cayce, who had just joined the ARE staff for youth activities] was taking a youth group to Egypt and Europe. Mark very much wanted to go, so I gave him the trip.[10]

Lehner immediately took to Egypt. While at Giza, he left the group one day and spent much time alone around the pyramids and Sphinx, and he meditated for a while in the King's Chamber of the Great Pyramid. It was there and then that he decided to make some sort of career involving Giza.[11] Back in Virginia Beach Lehner devoted the whole year of 1972 and part of 1973 to researching the Cayce readings on Egypt. His research was eventually published by the A.R.E. Press in a book titled *The Egyptian Heritage*. Lehner, at the time, seemed utterly convinced that the Edgar Cayce story on Atlantis and Egypt was "rooted in truth," and the purpose of the book was to provide a compelling case to support this view.[12]

Hugh Lynn was convinced that Lehner was the right man to represent them in Egypt. "This is the man who can find what we are looking for," stated Hugh Lynn. He was hoping that Lehner would find proof of the lost civilization of Atlantis as described in the Cayce readings and, ultimately, find the Hall of Records. And in doing so, in the words of Hugh Lynn's biographer, "It would be proof positive that Edgar Cayce had been more than a good storyteller and medical diagnostician. He would be recognized at last as the greatest mystic of modern times."[13]

So Hugh Lynn set out to transform his young protégé and make it all come true.

According to Hugh Lynn, "He [Lehner] asked if I thought they'd take him at the [American] University in Cairo. He told me he had some good grades and some very bad grades, and he asked if I'd write a letter of

recommendation. I wrote to the Dean of Admissions who turned out to be someone who had read the ARE books. He said he'd love to have Mark."[14]

Hugh Lynn solicited the financial help of Arch and Ann Ogden, a wealthy couple who lived in Florida. Arch Ogden, who had once been president of the ECF, offered to put up the money for Lehner's college expenses in Cairo for two years, estimated at some $3,500 per year, a rather generous sum for a student in 1972. Another benevolent financer of this enterprise, dubbed the Egypt Project, was Joseph Jahoda, a businessman from Virginia and a longtime supporter and life member of the ECF/ARE.[15] Jahoda would stay involved on the Egypt Project for many years to come.[*135]

Lehner arrived in Cairo in the autumn of 1973 amid anti-Israeli and anti-American riots that had plagued Cairo, just a few weeks before the Yom Kippur War with Israel. As other Americans were fleeing Egypt, Lehner opted to stay, even though the AUC had temporarily stopped classes. He managed to get a job as an assistant to an NBC correspondent in Cairo.[16] Eventually Lehner resumed his studies at the university. Meanwhile Hugh Lynn went off to Iran with Arch Ogden and Rufus Mosely, a commercial airline pilot living in Virginia Beach. Mosely, who undertook weekly flights to Cairo for TWA, had developed connections there in high places within the archaeological scene.[*136] Hugh Lynn believed that in a previous life Mosely had been the disciple of Jesus and Andrew, and that he had traveled with the Messiah to Persia.[17] In the twentieth century, the three men had also gone to Persia (now known as Iran) to verify this possibility in the region of Shushtar, some one hundred kilometers from the Iraqi border.

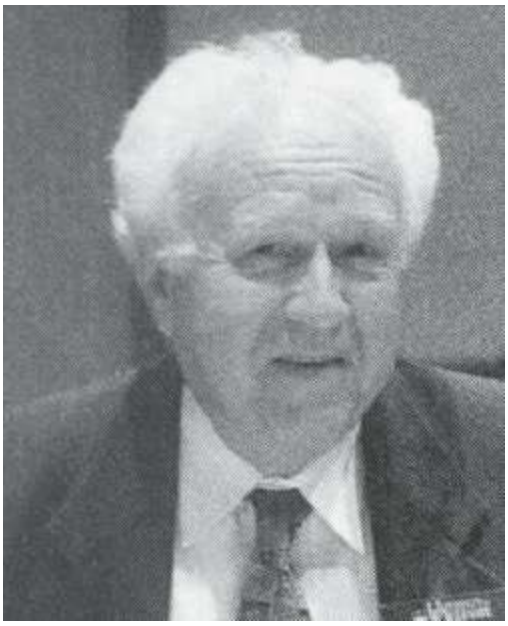


Fig. 9.1. Joseph Jahoda in 1996.

We shall encounter Mosely again later on in our story, in chapter 10.

While still at the AUC, Lehner began to meet important figures in the archaeological world, in particular Zahi Hawass, who was then chief inspector of the Giza Plateau. In 1976 came the first opportunity to involve Lehner in official archaeological work in Egypt. The Institute for Antiquity and Christianity at Claremont Graduate University and Brigham Young University were collaborating on a project involving the Nag Hammadi Library.

Hugh Lynn made a rather strange statement regarding the Gnostic texts in a review he gave on the English translation: “They contain the earliest writings of the earliest monk: the book of Melchizedek, the book of Enoch. The writings have been translated, a big project, in one book. I wrote a review on the book, and told everybody that it mentioned several reincarnations of Jesus, referring to Melchizedek and Hermes.”[18]

It seems that Hugh Lynn’s interest on the Nag Hammadi project was that “the Coptic Gnostic Library . . . contains important parallels to the view of Christianity and its origins given in the Edgar Cayce readings.”[19] This alone is interesting in itself, for here we have a clear recognition from the leader of the ARE’s early projects in Egypt that the Christian element in the Cayce

readings is parallel to Gnosticism, with the added belief in an imminent Second Coming of Christ. At any rate, the ARE donated some $2,500 to the Nag Hammadi project in order to get Lehner in on it. There Lehner made his debut in archaeological in situ work and learned the ropes of modern digs. On his return to Cairo in 1976, Lehner met an American scientist, Lambert Dolphin. It was Dolphin who was to finally catapult the ARE on its archaeological quest to find the Hall of Records at Giza.

FLASH REWIND: 1970, COSMIC RAYS, AND RADARS AT GIZA

In the early 1970s Lambert Dolphin was part of a team of researchers and scientists working with the Stanford Research Institute, a high- profile, cutting-edge organization based in Menlo Park, California. This organization, now known as SRI International, had once been part of Stanford University in California. Founded in 1946 for the purpose of establishing a commercial arm for the university in order to attract outside funds, the institute, after a slow beginning, soon gained big government clients such as the CIA, the U.S. military, and the U.S. Atomic Energy Commission.

In the late 1960s, however, in the midst of the antiwar movement, hippie flower power, and student protests, the extent of the institute's involvement in classified military and intelligence projects shocked the academic world and the undergraduates of Stanford University, who put pressure on the university's board for the institute's closure or expulsion. It chose the latter, and in 1969 the institute became an independent research contractor, with more than 70 percent of its income coming from defense and intelligence projects. Today SRI International is regarded as one of America's largest think tanks, with a budget exceeding two hundred million dollars, and its special management consultant division, SRI Consulting, has five branches, with four overseas, two of which are in the United Kingdom, in London and Croydon.

One of SRI International's most controversial projects has been the so-called Remote-Viewing Program, undertaken for the CIA in the early 1970s. This involved the recruiting, testing, and training of "psychics" in order to use their alleged paranormal powers for military and intelligence purposes. Their prize recruit was a New York artist, Ingo Swann, who also helped set up the testing and training programs with SRI International.[*137] We shall

meet Swann later on in connection with Giza, in chapter 10. Another famous psychic who collaborated in the program was Uri Geller, the notorious Israeli spoon bender.[†138] At about the same time that the remote-viewing program was being implemented at Menlo Park, SRI International's Radio-Physics Division used ground-penetrating radar equipment at Giza in the hope of finding hidden chambers under the bedrock.

The Giza project, which started in 1974, was funded by the National Science Foundation[20] and supervised locally in Egypt by Ain Shams University in Cairo.[21] This, apparently, was a follow-up to an earlier project begun by University of California, Berkeley called the Cosmic Ray Project, under the supervision of the eminent scientist Luis Alvarez.[22] Cosmic rays, which come from outer space, can penetrate dense material such as stone to a great depth, but as they do so the intensity or energy of the rays decreases. Thus the quantity of remnant energy recorded in a spark chamber enables scientists, with a certain degree of accuracy, to determine if any voids exist with the solid core of the material under investigation.

Alvarez, a Nobel Prize winner for physics, conducted his experiment in the Second Pyramid of Giza in the hope of locating secret chambers by passing cosmic rays through the solid core of the monument. His work was funded and sponsored by the U.S. Atomic Energy Commission, the Smithsonian Institution, and the Faculty of Science of Ain Shams University and was under license from the EAO. After taking over two million readings, Alvarez had to conclude that their experiment had failed to locate any secret chambers inside this monument. But there was a certain degree of doubt raised on the validity of the readings when a reporter from the *Times* of London, John Turnstall, investigated the matter with Alvarez's Egyptian counterpart at Ain Shams University, Amr El Goneid. The latter apparently let out that he believed that there was some mysterious energy "force" within the pyramid that "defied all known laws of physics."[23] This was vehemently denied by Alvarez, who accused the reporter of making it up.

Lack of funds and other reasons prevented further exploration, and sadly no work with the cosmic ray equipment was undertaken in the Great Pyramid itself. According to Dolphin, it was Alvarez who encouraged him and the SRI International team to direct their expertise in finding "hidden chambers."

> Prof. Alvarez suggested to me and to my colleagues at SRI International that we should attempt to build a "ground-penetrating radar" to explore the pyramids, and to search for hidden tombs. . . . With the help of in-house SRI R&D funds we soon had assembled a crude radar system . . . we then obtained a small grant from the National Science Foundation, teamed up with scientists from Cairo's Ain Shams University, and enthusiastically went to work at Giza in the Spring of 1974.[24]

Now, with their new types of remote-sensing equipment such as seismographs, thermal infrared imagery, and magnetometers, SRI International hoped to get better and more conclusive results than the cosmic ray experiments.

FLASH FORWARD: JERUSALEM, MAY 1983

Before we examine these events it is perhaps noteworthy that the personal interest in Giza shown by Dolphin in the early 1970s was put under severe scrutiny by a pair of British authors, Lynn Picknett and Clive Prince, in their 1999 book *The Stargate Conspiracy*.[25] These authors exposed Dolphin as a "Christian fundamentalist" with a curious interest in biblical archaeology and associations with a Jewish fanatical organization calling itself the Jerusalem Temple Foundation, which advocates the urgent construction of a "Third Temple" in Jerusalem to mark a new era for the chosen people.[26]

It is, in fact, quite true that in May 1983 Dolphin attempted to undertake "remote sensing experiments" on the Temple Mount in Jerusalem in the hope of finding "a secret room where the Ark of the Covenant or ancient temple records" rested and other underground features such as tunnels and galleries. This ended up being thwarted by the Israeli police. The events of this strange adventure began when, early in 1982, Dolphin was contacted by Stanley Goldfoot, head of the Jerusalem Temple Foundation in Israel. Goldfoot had been impressed by Dolphin's SRI International credentials and experience in remote-sensing archaeology and invited Dolphin and SRI International to undertake an exploration in the Temple Mount. The funds were partially put up by two Christian ministers in the United States, Pastors Chuck Smith and Chuck Missler.

In April 1983 a seven-man team from SRI International headed by Dolphin

arrived at the Tel Aviv airport. They had brought with them the latest and most sophisticated remote-sensing equipment, including high-frequency seismic sounders, high-resolution resistivity electrodes, and cart-mounted ground-penetrating radar: the sort of state-of-the-art high-tech arsenal that would normally cause the Israeli security police at Tel Aviv airport to go on red alert. The fact that SRI International came with heavy U.S. military credentials may have, however, eased the way. At any rate, for the first few weeks they conducted remote-sensing tests at various archaeological sites to try the equipment out. In the area of Bethlehem, Dolphin conducted a radar scan on a mound called the Herodium, and later it was claimed in the press that he and his team had found a secret chamber, which supposedly was the "tomb of Herod."[27] But Dolphin's main target was the Temple Mount in Jerusalem.

Needless to say, the Temple Mount is a huge political time bomb, with the three major world religions, Judaism, Christianity, and Islam, laying some sort of historical claim to it. On it originally stood the First Temple, which supposedly had housed the Ark of the Covenant in its holy of holies. It is from a sacred "rock" platform on the top of Temple Mount that the Prophet Muhammad is said to have ascended to heaven, with the spot now marked by the famous El Aqsa Mosque, known as the Dome on the Rock. In 1967 during the Six-Day War the Israeli Army stormed the Temple Mount and annexed it to the Israeli part of Jerusalem. Since then Arab extremists have vowed to regain the Mount. It has been ever since the cause of terrible riots, and understandably any archaeological work there is treated with the utmost security and political sensitivity. It was fairly obvious to Dolphin and Goldfoot that they would not be granted official permission to conduct exploration in the Temple Mount. But with the help of a rabbi, Yehuda Getz, they managed to get permission of sorts to explore the Rabbinical Tunnel near the Western Wall.

Since 1967 Yehuda had been in charge of excavations of this tunnel under the sponsorship of the Ministry of Religious Affairs. The work had been kept as secret as possible to avoid possible political clashes with the Muslim Waqf, or high command, in Jerusalem. At about 10:00 p.m. on the night of May 22, 1983, Dolphin and the SRI International team made their way to the grilled gates of the Rabbinical Tunnel. The Waqf, however, had alerted the

Israeli police, and Dolphin and his team were arrested and escorted to the security department at the police headquarters in Jerusalem. The team was eventually released but forbidden to conduct any more work. The story broke in Israel in the *Jerusalem Post,* to the embarrassment of everyone.

Slouching Toward Armageddon, Links with Evangelicals

> There are significant, and to some minds worrisome links between a handful of American Evangelical leaders and right-wing Israelis like Goldfoot. Some of the personalities are important men. Lambert Dolphin heads a key-section of the world's most massive research conglomerate, the Stanford Research Institute, a $200-million-ayear concern whose main clients are the US government and corporations like Bechtel.[*139]
>
> Before the Temple Mount plotters—both the Lifta Terrorists and the Gush Emunim terror group were arrested—Goldfoot and Dolphin planned to hover one day just before dawn in a helicopter 300 meters above the Temple Mount and the Holy of Holies [where the Ark of Covenant was kept] and to X-ray and probe the innards of the mount. . . . Along with Lambert Dolphin they [other Christian Temple Mount activists] condemned the abortive attempt [by the Lifta group] to blow up the Dome on the Rock.[28]

Dolphin retaliated by suggesting that the article in the *Jerusalem Post* was part of some conspiracy against him and his friend Goldfoot.[29] In July 1983 he told the newspapers, "I deeply regret the cheap attack on my good friend Stanley Goldfoot who has spent much time and taken much trouble to free me from anti-Semitism and ignorance of Jewish values and consciousness. . . . I believe the covenant God made with the Jewish people through Abraham extends to all gentiles who come to the Holy One of Israel through the Messiah Jesus. I would like to see the Temple rebuilt, but am not a member of the Jerusalem Temple Foundation."[30]

A few years later, in 1987, Dolphin resigned from SRI International to run a small independent consulting service and devote the bulk of his time to "Bible teaching, writing, and Christian counseling."[31] Today he devotes much of his time to biblical teachings and maintaining a website focused on biblical issues and, more specifically, the Temple Mount. In this website

Dolphin seems to be promoting the works of Goldfoot and another Temple Mount fanatic, Gershon Solomon, who is the founder and leader of a group called the Temple Mount and Land of Israel Faithful Movement. Solomon, an officer in the Israeli Defense Forces, claimed to have been personally instructed by God "as a divine call to consecrate himself to the work of the Temple Mount."

FLASHBACK: 1977, GIZA, DOLPHIN, AND LEHNER

Let us now return to SRI International's involvement at Giza and a meeting between Dolphin and Lehner in the first half of 1977. After some discussions between the two men, SRI International agreed to undertake some preliminary tests in the area of the Sphinx using resistivity and seismographic equipment (that can send shock waves through the bedrock to detect cavities by measuring the resistivity; i.e., density of the various layers), although, according to Lehner, they were "a little nervous about doing so," though Lehner did not say why.[32] These tests were to prove encouraging, showing some "anomalies" that could prove to be chambers or voids below the bedrock.[33] The results of the tests were later published by Dolphin in a brief report titled "Application of Modern Sensing Techniques to Egyptology."[34] A series of resistivity traverses had been laid in shallow trenches around the Sphinx, which produced some interesting, although inconclusive, results.

> Several anomalies were observed as a result of our resistivity survey at the Sphinx. . . . A very limited number of measurements were taken due to the time schedule of the project. As a result of the survey, the team discovered five areas of interest. Behind the rear paws [northwest end] we ran two traverses . . . Both traverses indicate an anomaly that could possibly be a tunnel aligned northwest to southwest. Another anomaly exists in the middle of the south side. . . . There are two anomalies in front of the front paws of the Sphinx. . . . One anomaly occurs on large electrode spacing, suggesting a cavity or shaft as much as 10 m deep. . . . The resistivity anomalies we found around the Sphinx are not defined sufficiently to allow us any absolute certain conclusions, and we feel that a more detailed survey should be conducted.[35]

Although detailed reports were written for the 1974 and 1976 field seasons

of SRI International's geophysical work in Egypt, no formal report was ever written about the much "more extensive and ambitious Project" that was undertaken in the spring of 1978 for the ARE. It was many years later, in 1999, that Dolphin finally yielded to the many requests (see box below) and wrote a brief report, which was posted on his website (www.ldolphin.org) in 1999. Unfortunately, Dolphin informs us that he, along with John Tanzi and Patti Burns, who did the 1978 resistivity work at the Sphinx, were "unable to locate our logs and printouts." This is how Dolphin, however, remembers the events.

> In 1978 further work using the high-frequency seismic sounder, resistivity, aerial photography was sponsored by a group of private investors [Recovery System International (RSI)] from Milwaukee. The leader of the field work for RSI was mining engineer Kent Wakefield (we'll see more on Wakefeld later in this chapter). The investors gifted to the Egyptian Antiquities Organization a large four-inch drilling rig with compressor and accessories as part of this project. A downhole borehole television camera was also acquired and given to the A.O. at the close of the field season. The drill made it possible to drill holes in bedrock in and around the pyramids using only air [instead of water] to remove cuttings.[36]

Among those who formally asked Dolphin to present his report in July 1999 were, as far as I know, Chris O'Kane, a scientist in Scotland, and myself. E-mails were sent to Dolphin, to which he responded that he intended to provide a report on this affair shortly. This report, put on the Internet on July 21, 1999, "Geophysical Studies around the Sphinx (1978)," proved to be scant and subjective. Most of it was composed of a letter he wrote in January 1992 to Robert Schoch regarding the dating of the Sphinx. Dolphin exhibits some rather unorthodox ideas of biblical dating and Egyptian chronology in this correspondence. On first seeing this letter, I was immediately struck by Dolphin's opening statement to Schoch: "Last week my friend and colleague of many years, James Hurtak . . ." The relationship of Dolphin with Hurtak, in many ways, was an eye-opener regarding Dolphin's biblical slant to his scientific work.

I met James Hurtak in 1996, and although he comes across as a polite and friendly man, it is very difficult to reconcile his "scientific" education and background with the material he writes. His most popular work—which apparently has a huge following—is a book titled *The Book of Knowledge: The Keys of Enoch,* a six-hundred-page opus where the Bible, the Kaballah, and science are intermingled into impenetrable mumbo jumbo. The first few paragraphs of the book tell it all.

> While I was in the act of prayer calling upon the name of the Father, asking how to know the meaning of life and for what reason I was called into the world, my room suddenly became full of a different type of light. And in the presence of this “Light” a great being stood before me who announced he was Master Ophanim Enoch. The being had so much Love and Light, I felt as if I were a child in the presence of this divine Master Ophanim. The being asked if I were ready to go with him into the Father’s midst, and I said I was. And with that a great field of light was placed around my body and I sped upward into the heavens; first into a region of stars called Merak and Muscida.

I have quoted these lines from Hurtak’s book because it is fairly obvious to me that Hurtak attempts to present himself as a Hermeslike prophet. He clearly is paraphrasing the opening lines of the Poimander in the Hermetica.

> Once on a time, when I had begun to think about the things that are, and my thoughts had soared high aloft, while my bodily senses had been put under restraint by sleep—yet not such sleep as that of men weighed down by fullness of food or by bodily weariness—methought there came to me a Being of vast and boundless magnitude, who called me by my name and said to me “what do you wish to hear and see and to learn and come to know by thought ? . . .” And I beheld a boundless view; all was changed into Light.

The rest of Hurtak’s book is, quite frankly, incomprehensible. Here is a sample:

> The *“Kodoish, Kodoish, Kodoish Adonai Tsebayoth”* ties together all biorhythms of the body with the spiritual rhythms of the Overself body, so that all circulatory systems operate with one cosmic heart beat. The *“Kodoish, Kodoish, Kodoish Adonai Tsebayoth”* is given within the fifth socket of the Great Pyramid which aligns the heart vibratory beat with the five bodies of vibration operating within the biochemical shell of man. Furthermore it is the Light energy created by this “holy code” that enables the body vehicle to experience the direct energy of the Masters of Light serving YHWH.

In the other sections of his website Dolphin exhibits—admittedly in a much more rational way—the same need to merge biblical jargon with his scientific work. This idiosyncrasy also comes across in his 1992 letter to Schor, where, for example, he states:

> In contrast with fuzzy notions about the actual origin of Egyptian civilizations among most Egyptologists, Genesis 10–11 is clear in ascribing the repopulation of the world after the flood to the three sons of Noah: Shem, Ham and Japheth. Mizraim, a son of Ham is the ancestor of the Egyptians (Misr is still one of the names for Egypt in use today, for example there is a Bank Misr). Some Bible scholars in fact believe Mizraim is identical with Menes Narmer. Egypt is the subject of many prophetic passages in the Bible, because of Egypt’s past, present and future relationship with the people of Israel. The Egyptians are not really Arabs, for example, and that helps to explain why many Egyptians today consider Islam a foreign, imported religion in

their modern restlessness to seek out their own ancient roots amongst the pharaohs. The rapid emergence of ancient Egyptian civilization migrating out of ancient Babylon, is therefore Biblically reasonable if the dating for early Egyptian dynasties is placed at about 3000 BCE at the earliest.[37]

Dolphin's biblical view of the world stems, perhaps, from his tragic background. His parents divorced when he was a child of twelve, and his mother died two years later. After obtaining his Ph.D. in physics at Stanford University, he began to be disillusioned with the scientific outlook of existence. Alcohol and LSD led him "by the age of 30 to despair . . . [and] . . . suicide seemed a good way out." In 1962 he read the book of Revelation, which began what he calls "My Search" when he was "overwhelmed with God's Love." It is at this point, according to Dolphin, that he converted to Christianity (I am not sure what he converted from). Dolphin has published a booklet called *My Search,* which can be ordered on his website. My impression of Dolphin (although I have not met him personally) is that he is utterly devoted to "Jesus" and his "return" as well as the rebuilding of the Solomon's Temple in Jerusalem. He was an odd candidate, to say the very least, for leading important exploratory work at Giza in an intensely Muslim country.

In his website report, Dolphin added:

As an add-on to the above project, the Association For Research and Enlightenment [ARE] in Virginia Beach, Virginia was under the leadership of Hugh Lynn Cayce. ARE asked us to conduct special studies in and around the Sphinx. Some of the readings recorded by the late Edgar Cayce concerned the Sphinx. The resistivity work done in 1976 around the Sphinx was very brief and wide electrode spacings were used. The 1978 resistivity work was much more thorough and our team used [as I recall] one-foot electrode spacings. Patti Burns and John Tanzi of the SRI team did the 1978 resistivity work, however none of us has been able to locate our logs and print outs.[38]

Dolphin also explained his personal relationship with Hugh Lynn Cayce and Joseph Jahoda on this project in these terms:

Hugh Lynn Cayce was a very gracious sponsor and spent considerable time with us during the time the field work was being done. He mentioned that the Cayce Foundation had less confidence in Edgar Cayce's readings in archaeology as compared to his medical readings and healing work. Yet ARE had ongoing interest in and around the Sphinx.

> Ongoing work has, in fact, continued by Joseph Jahoda. . . . I had the distinct feeling Hugh Lynn was at the time satisfied there was no Hall of Records anywhere under the Sphinx. I liked Hugh Lynn, and respected him very much. Joe Jahoda has always been congenial, friendly, helpful to this day.[39]

The ARE's version of the story, however, is quite different. According to ARE's editor, A. Robert Smith, it was in late 1977 that Dolphin took a trip to Virginia Beach to meet up with top ARE executives.[40]

There Dolphin negotiated the terms and agreements of a contract whereby SRI International would undertake to help the ARE to search for the Hall of Records. The ARE would fund the entire project with an initial budget of about one hundred thousand dollars—a substantial sum in those days and certainly one that must have put a strain on the financial securities of the ARE. At any rate, Hugh Lynn, who was responsible for raising the money, appointed Lehner as "our man in Cairo" to represent the ECF on site in the project.[41]

SPHINX PROJECT, EDGAR CAYCE FOUNDATION, 1977–78

Film stills from 8mm footage

Figs. 9.2 and 9.3. Hugh Lynn Cayce at the Sphinx in 1978.

Fig. 9.4. Mark Lehner at the Sphinx in 1978.

Fig. 9.5. Zahi Hawass at the Sphinx in 1978.

Fig. 9.6. Hugh Lynn Cayce and Mark Lehner examining a drill hole that went under the paw of the Sphinx.

Fig. 9.7.The drilling under the paws of the Sphinx in 1977–78 by ECF and SRI International.

Work began in early 1978. Hugh Lynn flew to Cairo and spent some time with the team, sometimes directly supervising the activities at Giza. The representative of the EAO on site was Zahi Hawass, who was then chief inspector for the Giza pyramids. Hawass, who was thirty years old at the time, had obtained a B.A. in Greco-Roman studies from the University of Alexandria and had been working for the EAO since 1969, when he began his career as an inspector in Middle Egypt for the sites of Tuna El Gebel and Mallawi. In 1974 he was appointed inspector to work with the University of Pennsylvania at the site of Malkata and also became chief inspector at Giza. This was about the same time that SRI International had begun its first surveys there. In 1978, when the ECF and SRI International were exploring the Sphinx area, Hawass was put in charge as director of excavation at the northeast corner of the Sphinx and other digs in the Nazlat El Sam'man area.

Until Dolphin's report of July 1999, no detailed report was ever published on the ECF-funded Sphinx Exploration Project, by SRI International or the EAO. The ECF, however, did produce a small "internal report" in 1983 titled "Edgar Cayce Foundation Egypt/Sphinx Research Project 1976–1982." A copy of this report was passed to me by Rufus Mosely,[*140] the TWA pilot who had assisted Hugh Lynn Cayce in projects in Egypt.[42] In 1995, when I was researching for the book *Keeper of Genesis,* I also managed to obtain a personal account by Lehner of what went on at Giza in 1978 during the Sphinx Exploration Project.

But the most telling and detailed record of this expedition came not from written accounts but from a *visual* source. I discovered that the whole expedition had been documented with 8-mm color and sound film! Through personal connections in the United States I managed to get hold of a full set of the rough cuts of the film as well as the sound tapes.[†141] [43] It is mostly from these rough cuts of 8-mm film and also from Lehner's account that the following story was culled.

According to Lehner, the Sphinx Exploration Project was *"a direct shot at finding the Hall of Records"* (italics added).[*142] In other words, the whole exercise was not, as officially claimed, a "scientific" expedition focused on "restoration" but rather an attempt, pure and simple, to vindicate the prophecies of Edgar Cayce.[44] Such is made blatantly clear not only by the very presence and funding of the ECF on this project, but also by the various statements made by Hugh Lynn and Lehner while on location at Giza in 1977–78. Hugh Lynn, for example, narrated the origin and purpose of this expedition in the following manner to an interviewer. On film, seated on an ancient limestone block with the Sphinx in the background, Hugh Lynn explained:

> Within a short time, perhaps, we will begin to discover just how accurate the Edgar Cayce readings may be, and if his information is established as being accurate, it is possible for us, perhaps, to make a small contribution to man's understanding of himself in a new dimension of time and for this new age. A new concept for man's purpose on the earth, and a much longer existence on the earth than history at present suggest. In November of 1977, we were able to introduce to SRI—the Stanford Research Institute—who were doing some surveys, electronic surveys in Egypt, introduce them to Mark Lehner, representative of the Edgar Cayce Foundation in Egypt. Mark suggested that the SRI team explore the area immediately around the Sphinx and specifically around the right paw where Edgar Cayce had in 1923 mentioned specific anomalies, possible passageways, etc. Now, in February and March 1978, this work is going on.[45]

When the interviewer asked Hugh Lynn, notwithstanding the search for scientific information, where he felt the drilling should take place, Hugh Lynn replied:

> Any drilling now in relationship to the right paw [of the Sphinx] would for me possibly touch the entrance to a passageway to a chamber that would lead to distant passageways to places where the [Hall of] Records . . . He [Edgar Cayce] didn't say, actually, that it [the Hall of Records] would be found behind the right paw; he said that the entrance to the passageway was from the right paw. Now that leaves us a lot of room under that paw as to where that shaft might come out. And so that what's we've been looking for.
>
> We were excited when the SRI team found some anomalies under the right paw, connected with the right paw, and that is, of course, what we are drilling first. Now I'm interested also in pursuing other drilling under the right paw so that we cover as much of that area directly under the paw as possible. . . . Picking up any possible shaft that might come up under it. It's my theory here, and it's only a theory after all, that because we have no specific information from the Edgar Cayce readings whether it's under the front of the paw, the middle of the paw, the back of the paw . . . that they built a record chamber then drilled or cut away a passage probably a very deep passageway that has not been picked up yet that would come up under the right paw, for this right paw would remain as one, they felt as a monument down through the ages, something that man would not destroy, and would always be a point from which the records could be found.[46]

The interviewer then put the same question to Lehner, who gave this very convoluted reply:

> One wonders what kind of truth we're dealing with about the ancient past, we're now talking about Atlantis following his [Edgar Cayce's] lead, or . . . what kind of truth are we dealing with in the psychic account, the myth and the archaeological account? Perhaps we are dealing with some kind of difference between literal truth, literal hard material truth, and literary truth—and sometimes the line between them becomes very

> fine indeed. As we worked at investigating the Sphinx, and as I see it, the project is about probing ancient myths and riddles . . . [it's like] being caught between two different truth levels, two different realities. It's hard to expect anything. . . . Either Edgar Cayce is right or he's wrong. Either the Hall of Records is there, or it is not. Either the Great Pyramid was built 2500 BCE by Khufu or it was built 8,000 years earlier. So there are, there are . . . we have to say come off it now! It's either there or it's not. And there is that aspect to it. But at the same time it's more complicated, more subtle then an "either or" situation.[47]

There is little doubt, judging from the muddled verbiage, that poor Lehner was torn by his allegiance to Hugh Lynn on the one hand and the hard realities of archaeology on the other hand. He wanted, on the one hand and like all good Cayce followers, to *believe* in the Hall of Records and hope that it might show up in their exploration. But on the other hand, he also had to accept the rigid scientific approach of archaeology, where speculation of any kind must be put aside and the investigator must stick only to the available evidence pulled out from the sand and earth, the kind of hard, empirical evidence that Lehner would later call "bedrock realities."

Nonetheless he desperately held hope because, as he said, the Cayce readings "interfaced" with textual material from ancient Egyptian sources. He, too, could not avoid noting that the ancient texts and depictions pointed to the possible existence of a Hall of Records or Tomb of Osiris or secret chamber not dissimilar to what was described in the Cayce readings. Lehner thus brought as "evidence" the many tablets that had been deposited by pilgrims at the Sphinx sanctuary in ancient times and how these "supported" the Cayce readings.

Let us quote Lehner in full:

> Interestingly . . . some of the tablets refer to the Sphinx and the Sphinx sanctuary as the "chamber of Sokar" . . . the same god which appears in the secret chamber between the paws of the Sphinx in this tomb painting. . . . [Thothmoses IV] calls the Sphinx the "sanctuary of Sokar" . . . so you have the question: in the minds of the ancient Egyptians who composed this sacred book on the king's tomb Wall—the Book of What is in the Underworld—[*Shat-entAm-Duat* (Book of What Is in the Duat)] when

they show the secret chamber in the Sphinx in a place called “Rostau,” which is called the “secret place,” and when you think that this place [Giza] was called “Rostau,” and was also said to be the sanctuary of Sokar, the god of the secret chamber, did they know, or did they have the idea, that there was a secret chamber under the Sphinx as far back as 1500 BCE? Is the legend, or the mystery, or the myth of the secret chamber under the Sphinx as old as that? In the tomb paintings, the Sphinx is also called “Aker, the guardian of the entrance of the Underworld.”[48]

Now Aker had his own book called the “Book of Aker,” and this also appears in some of the tombs of the kings of the New Kingdom down in the Valley of the Kings at Thebes. And the Book of Aker is also very interesting for what the ancient Egyptians may have conceived when they thought of the Sphinx. Because one scene of the Book of Aker shows the Sphinx again in double, but in this case now opened up, and there is a pair of arms lifting the sun out of the body of the Sphinx. The sun, of course, is the symbol of Ra. And on either side of these pair of arms lifting the sun out of the body of the Sphinx, the gods are lifting up the boats, the sacred boats. It’s a sort of resurrection scene. Everything is opening up from the body of the Sphinx. And that scene is interesting when we compare it with another scene from the Book of Aker. In this scene Aker is shown as a double sphinx but closed up. One paw this way and another paw this way, and two heads. And underneath the Sphinx-Aker there’s a mummy with a white head-dress and a white beard, and there are rays of energy going down from the body of the Sphinx down to this mummy. And the texts identify this mummy as the “body of Osiris” or, in other versions, the “body of Ra” that is hidden under the Sphinx-Aker. And yet another scene of the Book of Aker shows Aker again in double, as a double Sphinx, and on either sides, from the paw, emerge the gods. . . .

Well you see the myth, this is all myth, legend. But in this case when we talk about Rostau, when we talk about the Book of Aker, the legends from ancient Egypt from 1500 BCE, and the Edgar Cayce readings start to interface. Of course the Egyptologists and the experts will say you’re stretching things a bit; they will say that these texts are mythological,

only symbolic of the death process, they're funerary works. They would charge that we are stretching things a bit when we see in these texts literal references to secret chambers under the Sphinx. But the interface between these ideas, these paintings and the Edgar Cayce readings is very strong.

There are other little clues that make one wonder. For example, in the tablets that Selim Hassan found left by the pilgrims. They often show the worshipper standing in front of the Sphinx, in front of a depiction of the Sphinx of Giza here, and there are some 60 of these tablets found. And the majority show the Sphinx standing on a high pedestal with a door at the bottom. Just as the Thothmoses stela here [Lehner is sitting between the paws of the Sphinx] where the Sphinx is sitting on top of a pedestal with a door at the bottom. This prompted early Egyptologists in the 1800s to probe the Sphinx to find the pedestal and the door underneath. So you see that it's possible that a secret chamber under the Sphinx, or a door under the Sphinx has gone back from the present day, through the Egyptologists of the 1800s . . . in the Greek period it was believed there was a tomb of a certain king here . . . the idea goes back, perhaps, to the New Kingdom Egyptians of 1500 BCE.[49]

As Lehner pointed out, there is a rather uncanny similarity between the Cayce readings and those ancient texts and paintings concerning the Book of Aker and, as we have seen in chapter 4, the Book of What Is in the Duat.[50] The idea of a body of Osiris or a body of Ra under the Sphinx is, eerily, brought out in the Cayce readings, where it is said that the bodies of the "entities" lay in tombs or chambers underneath the Sphinx, near or within the Hall of Records. For when asked, "Where are those records or tablets made of that Egyptian experience?" Edgar Cayce replied, "In the tomb of records as indicated. . . . For the entity's tomb then was part of the Hall of Records, which has not yet been uncovered. . . . It lies between, or along that entrance from the Sphinx to the temple, or the pyramid; in a pyramid, of course, of its own. (Reading 2329-3)

TO DRILL OR NOT TO DRILL

On the six hours or so of film footage I managed to obtain of the 1977–78

Sphinx Project expedition, much of it is devoted to meetings and interviews with Mark Lehner, Hugh Lynn Cayce, Zahi Hawass, and various people of the SRI International personnel. The mechanical drilling area around the Sphinx and, more specifically, under its right paw was apparently where the "resistivity tests" had indicated "anomalies," after which the borehole allowed the insertion of a camera to verify what was in the hole.

But to conform with Hugh Lynn's wishes, the first drilling operation took place at the right paw of the Sphinx on the southern flank of the monument. The drilling frame was adjusted such that the angle of boring would be about forty degrees to the horizontal in order to get under the paw and also *across* to the other side of the paw. Although many anomalies were detected by SRI International's remote sensing equipment, only five of these sites were drilled and verified with the bore scope camera. According to A. Robert Smith, the project ran out of funds and "SRI packed up and returned to the United States."[51] But there seems to have been a more serious "internal problem" at play here that the parties preferred to put behind them. This internal problem had to do with the other client of SRI International who had contracted them for a remote sensing survey at the same time they undertook the work at the Sphinx for the ECF. Who was this mysterious client? And what exactly was the problem that sent SRI International packing?

A clue was given in the 1983 "internal report" of the ECF. In the report it is stated that "toward the end of the season, serious problems began to develop between the SRI team and *the other major patron* who contracted for the survey of the pyramids and who was, at the same time, the party heading the drilling operations"[52] (my italics). No indication was given in the report as to what the "serious problem" was or the identity of the "major patron." However, in the films the "drilling team" is seen wearing helmets with the logo "RSI." At first I did not realize this, in view of the close resemblance to the logo of SRI International. It was not until I contacted Lehner in 1996 that it was revealed to me that "RSI" stood for *Recovery System International* and that it was, according to Lehner, a company formed *specifically for the purpose of this project!* [53] (my italics). This was an extraordinary situation! I could not believe that such a confusing and somewhat covert exploration with *intrusive drilling* at the Sphinx, this most ancient, most universally known monument in history, had been allowed to take place by a makeshift company

calling itself Recovery System International!

But who really was RSI? The very name RSI (Recovery System International) seemed to be an anagram of SRI (originally Stanford Research Institute), so I could not help wondering if it was not a ploy to make it seem as if it was one and the same company. At any rate, presumably licenses and security clearances had been obtained from the Egyptian authorities to undertake such exploration and drilling around the Sphinx. So who or what exactly was this elusive "drilling contractor" that had come to work on the Sphinx Exploration Project and then mysteriously vanished and was heard of no more—except through fleeting references as the "major patron" or the "other party" in ARE literature?[*143] The presence of RSI on the Giza Plateau in 1978 was not a kept secret, for in one of the films I could clearly see several officials of the EAO, including Hawass, then the chief inspector of the Giza pyramids, openly conferring with the RSI engineers while the drilling operations are underway. *Indeed, Hawass is seen inspecting the drilling of the hole at the right front paw of the Sphinx.* Matching what Dolphin had stated in his 1999 report, Lehner also confirmed to me in 1995 that RSI was represented at Giza by an engineer called Ken Wakefield. This was also confirmed to me by Joseph Jahoda, a funder of the Sphinx Exploration Project, during a telephone conversation in February 1995.[54] But then Jahoda surprised me by telling me that it was a "fortune hunter" who had put up the money for the drilling!

> Well, it was a poorly . . . it's a long story. But the bottom line is we organized an expedition, a sort of fortune hunter came along, and he put up the money for the drill. It was a hundred thousand bucks. Then we hired a film crew, a woman and man, a husband-and-wife team who brought all the fantastic camera equipment, and we were ready to go.[†144] And we started drilling. . . . By the time we started to get ready for the third drill, which I had very carefully calculated, to cut through all kinds of possible . . . I wanted it to be at an angle, a compound angle and everything else . . . and I had it all figured out.[55]

More confusion was generated by Lehner, who, when asked about the "serious problem" between SRI International and RSI that was reported in the

ECF's 1983 internal report, confirmed that there was "a serious falling out between RSI—who did not appreciate at all the Cayce component on the project—and SRI, to the extent that SRI feared 'they would not receive payment from RSI for work already done.'"[56] Lehner made it sound like a minor incident. But Jahoda reported it very differently.

> The army came with their guns and they made us stop. They said we were shaking the pyramid . . . one of the organizations was scared the whole thing [the Sphinx?] would fall apart, so they made us stop. . . . There was a political feud between the various groups, and if they had hit something, who knows . . . I really can't read their minds. However I was not there. I was in the United States at this time yelling frantically over the phone, "Don't stop! Keep drilling! Let them shoot!" I was threatening everybody. I really got excited.[57]

I found out that a "big lawsuit" was fought for many years concerning Ken Wakefield, the drilling supervisor. Apparently SRI claimed that RSI still owed them unpaid bills.[58] At any rate, Lehner denied that the army made them stop. The problem, according to Lehner, was much more prosaic and had to do with money. Still, a great disappointment and a feeling of having been shortchanged was expressed by Hugh Lynn Cayce following the announcement by the EAO that no more drilling would be allowed at the Sphinx.

> I'm disappointed of course that we've only drilled one hole under the Sphinx's paw . . . I understood that we would be allowed to drill from the other side and pick up the anomaly that the instruments indicated was here. I can understand, however, the Egyptians' problem with this, and the drilling between the two paws. . . . I wish we had gone further with it. Also, of course, I was interested in the possibility of drilling toward the back of the paw, northwest, because they found there some anomalies they feel they have explained, but I would like to have seen a hole there. . . . This is only one hole that's been drilled under the Sphinx's right paw. I had hoped that they would be able to drill another one from between the paws. I was also very interested in the possibility of a hole being drilled toward the back of the right paw . . . and another one in the northwest

corner at the back paw. . . . Mark, did you think they went far enough with this hole?

Mark Lehner: Well, they went down 20 feet, which would have put them on the other side of the paw . . .

Hugh Lynn: On the other side? You mean it went through the whole . . . ? How wide is this paw?

Mark: I'm not sure . . . but Roger [?] calculated it out and it went far enough to be on the other side, under the paw and on the other side.

When asked whether he thought SRI International had drilled enough holes within the area to find "what he was looking for" (clearly the "Hall of Records" of Atlantis), Hugh Lynn replied:

Well obviously they haven't drilled enough holes to find what we are looking for! But they say they drilled out the anomalies that they found. I was under the impression that these anomalies were actually empty spaces! This one, for example . . . well, we'll have another briefing on this . . . but I understand was just a different formation that they saw in the rock formation here. Is that true, Mark? I don't know . . .

Mark: Well . . . the conclusion is that there's some kind of fissure down here and that they feel may have been producing the anomaly, the echo . . . both the resistivity anomaly and the echo. . . .

Hugh Lynn: Do you mean a "hole" by a fissure?

Mark: I'm not sure what they mean by a fissure . . . a natural kind of vein of poor limestone, uh . . . maybe ferruginous, that is iron ore deposit.

Was Lehner concerned, asked the interviewer, that the technology SRI International used to pinpoint "anomalies" perhaps failed to some extent, to which Lehner answered, "It's hard to say until the project has been completed and the whole data has been processed." But then, perplexed, he asked, "Why are they getting anomalies, and then not getting any cavities" when they examine the location with the bore scope camera? In any case, all this was becoming academic because the Egyptian authorities had just announced that

no more drilling would be allowed. Hugh Lynn was not amused: “I certainly would like to discuss this with them because I had hoped there would be, as they indicated earlier, more drilling!” But it was to no avail. The Egyptians did not change their minds. This and the internal problems that marred the team as well as the drying up of funds caused the expedition to fold. But not before a strange alliance was to be struck between Hugh Lynn Cayce and the chief inspector at Giza, Zahi Hawass. In the words of A. Robert Smith, “When the funding ran out, SRI packed up and returned to the United States. . . . Discouraging as these inconclusive results were, Hugh Lynn had no sense of defeat. He would stay with the search as long as it took, building up alliances with other groups and individuals. One of the latter was the Egyptian chief inspector at Giza, Hawass, whom he had met through Lehner in 1975.”[59]

Lehner and Hawass Drill (Again!) at the Sphinx

Amazingly, in July 2009 Mark Lehner supervised further drillings at the Sphinx, and specifically one under the paws of the Sphinx “on behalf of Hawass.” Using the pretext that they were checking the level of groundwater under the Sphinx, Lehner unabashedly stated, “It’s a good chance to test many ideas, any new-age ideas about secret passages and hidden chambers under the Sphinx.” Working with the University of Cairo, a 10-centimeter-diameter drilling tube was used to punch a hole under the left paw of the Sphinx, going all the way southward to the right paw, the very place that Hugh Lynn Cayce had desperately wanted to inspect back in 1978! Yet with a sarcastic grin on his face, Lehner went on to say, “With all this drilling it should be possible to put to rest all these theories that there is some kind of tunnel or chamber under the Sphinx” (from Heritage Key Video by Sandro Vannini: www.youtube.com/watch?v=3qGzfZHWbZE).

It has been reported to me that there was also a drilling contractor employed by the SCA in 2008–2009 to drill with a much bigger machine in the area of the Sphinx, but not too close, in order to pump out the water to bring down the underground water table. I was, in fact, at Giza in 2009 and indeed saw the big drilling machines of this local contractor. So was the drilling of Lehner and Hawass under the Sphinx another “direct shot at finding the Hall of Records”? Were the two men closing an old but yet unfulfilled “deal” they had with the ECF? In Edgar Cayce’s A.R.E. Membership Newsletter, *Ancient Mysteries* Feb./Mar. 2009 edited by John Van Auken, the following announcement was made:

NEWS from the FIELD
Zahi Hawass to Drill Under the Sphinx!
by John Van Auken

I met with Dr. Zahi Hawass, Secretary General of the Egyptian Supreme Council of Antiquities, after he spoke for an hour to our A.R.E. group. He shared that Joe Jahoda, a longtime A.R.E. member, had convinced him to drill under the Sphinx for a chamber. Back in 1997, Jahoda and his partner, Joe Schor, in cooperation with Florida State University, conducted ground-penetrating radar around the Sphinx and found an open area in the bedrock beneath the Sphinx. This opening, possibly a chamber, is 30 feet down and is estimated to be 26 feet wide and 40 feet in length. The Cayce readings identify this chamber as an ante-chamber to the Hall of Records that is off the right front paw of the Sphinx. Jahoda asked if A.R.E. would purchase the special drill necessary to drill at an angle into the limestone bedrock. Kevin Todeschi, CEO of A.R.E., approved the purchase, and our donation "angel," Don Dickinson, agreed to help A.R.E. with this purchase. Thus, the drill was purchased, crated, and shipped to Egypt. Zahi said that soon after the drill arrives, he'll get his team together and begin the drilling. It's exciting news! We are taking a major step toward finding one of Cayce's three Atlantean record caches. Stay tuned for updates.

SOURCE: http://www.ARE-CAYCE.ORG/MEMBERS/NEWSLETTERS/2009_02_AM.PDF.

But both Lehner and Hawass, as to be expected, downplayed the matter and seemingly were very keen to confirm to the "new agers" that nothing had been found. The "truth," as Lehner himself put it back in 1978, is somewhere "between literal truth, literal hard material truth, and literary truth—and sometimes the line between them becomes very fine indeed."

As for the groups that Hugh Lynn Cayce developed an alliance with, one at least was the American Research Center in Egypt, better known as the ARCE. Meanwhile something unusual happened involving Zahi Hawass. For reasons not too clear he started a dig in front of the Sphinx temple, apparently in connection with the Institute of Underground Water of the Egyptian Ministry of Irrigation.[60] A drilling through some seventeen meters of debris struck red granite instead of the natural limestone of the area.[61] Red granite, or, indeed, any other form of granite, does not occur naturally in this part of

Egypt. The nearest place was some six hundred kilometers to the south. The stone, quite obviously, had to have been put there by man. The matter was quickly reported to the ECF executives, who quite naturally must have wondered if it may not be part of the underground complex that Cayce had predicted existed in front of the Sphinx; that is, between the river and the statue. According to A. Robert Smith, "Since the granite had to be imported, the discovery raised questions why it was placed there and what more might be found if a dig were permitted. Such an operation would require approval at a higher government level. If Zahi Hawass was to advance within the government to further his own career and open doors for Hugh Lynn Cayce's project, he could do it best on the wings of higher education at an American Ivy League college."[62]

It seems that Hugh Lynn, as he had done with Mark Lehner a few years earlier, getting him into the AUC, also pulled a few strings for Hawass. In his own words, "I got him a scholarship at the University of Pennsylvania in Egyptology, to get his Ph.D. I got the scholarship through an ARE person who happened to be on the Fulbright scholarship board."[63]

Hugh Lynn was also very "appreciative" to Hawass for having aided Lehner, as representative of the ARE in Egypt, to get work on the Sphinx. He also felt "some past-life connections."[64] Hugh Lynn then vowed:

> I'm never giving up there. It is very important. If we get back to the Old Kingdom there, it is going to make history look like. . . . We are looking for the records—this is what the readings say—of the pyramids themselves and the Sphinx. We are looking for the Atlantean records which are buried there. We are looking for Hermes' records and his prophecy of his next reincarnation as Jesus. I think they are there, in front of the Sphinx. The Sphinx is guarding them. We are playing for all the marbles.[65]

Meanwhile, after the SRI International flop, two other projects were funded by the ECF. It seemed that Claremont Graduate University offered to the ARE the use of instruments lent to them by the University of California. But the ARE knew very well that they could not use such equipment on their own, but needed to operate through other American agencies that were

approved and licensed to operate in archaeological projects in Egypt. They turned to the ARCE. Hugh Lynn was quoted as saying, "I gave them a little money and Mark [Lehner] got attached [to the ARCE]."[66] It seems that what Hugh Lynn hoped was that "it would make Mark Lehner the world's leading expert on the Sphinx [and], more important to Hugh Lynn, it gave his man in Cairo the leverage to search for the evidence of Ra Ta and the legendary Hall of Records."[67] Ra Ta was, according to the Cayce readings, the high priest in Atlantean times who had helped in the construction of the Great Pyramid and, most intriguingly, the very same entity that Cayce believed himself to be a "reincarnation" of.[68] As Lehner himself explained back in 1974, "Ra Ta, the high priest of those times, is the central character in the drama presented in the readings"; he also set about demonstrating that "there are good empirical reasons for believing that the Ra Ta story is, in fact, rooted in truth."[69] For example, in his book *The Egyptian Heritage*, Lehner devoted a complete section to "Reflections of the Ra Ta Period in Protodynastic Remains."

According to Lehner, "If we accept the Ra Ta story as a record of historical fact, one of the most interesting questions which arises is: what happened between the end of that period described in the Cayce readings and the beginning of dynastic Egyptian history as depicted by archaeology?" Lehner then proceeds to give numerous examples of how those Cayce readings could be matched to actual archaeological evidence, such as finding correlations between First Dynasty scenes depicted in palettes and equating the name of Ra Ta to that of Rostau.[70] Many years later, in 1995, Lehner disagreed with such interpretations and downplayed his role with the ECF/ARE. When I asked him what role he had played in 1977–78 when he was on the payroll of the ECF/ARE, he replied to me, "The goal of my work at the Sphinx after the SRI project was not to explore for hidden chambers but to document the monument with accurate large-scale maps, profiles, and elevations."[71]

But according to Edgar Evans Cayce, however, it was Lehner who, in 1979, went to the ARCE with the proposal to investigate the Sphinx from a mapping viewpoint. The project received approval from the ARCE archaeological review committee, and eventually a license was granted by the EAO. Lehner was appointed as field director under the responsibility of James Allen, a senior Egyptologist with the ARCE. The director of the ARCE at the time was Paul Walker.[72] This time, as in 1977–78, the ECF was

the major financial sponsor. Other small grants came from the Chase National Bank of Egypt and the Franzhein Synergy Trust, the latter putting up some twenty thousand dollars.[73] In short, the project's personnel were virtually on the payroll of the ECF. Also, judging from the 1982–83 budget breakdown for this project made by the ECF/ARE, it is clear that they still regarded Lehner as being directly under their payroll. Lehner, in fact, was receiving from them a stipend of $1,200 per month, a fairly generous sum for Egypt in 1982, plus travel to the United States and local expenses. The ARE budget for the whole project was $30,000 for 1982–83 and $61,950 for 1983–84.[74] As Lehner himself explained, the funds supplied by the ECF were pooled by "a small number of people with particular interest in Egypt and the Edgar Cayce readings."[75] One of these funders was again Joseph Jahoda.[*145]

After the ARCE Sphinx Mapping Project was completed in 1982, Lehner was retained as a field director for the Giza Plateau Mapping Project, also run by the ARCE. The main funds came from a variety of sponsors, principally from the Yale Endowment for Egyptology and two multi-billionaires: Bruce Ludwig of TRW Realties in Los Angeles and David H. Koch, the multibillionaire of Koch Industries and renowned for having bought the Jacqueline Kennedy Onassis furniture collection and for being, according to the *New York Times* in 2010, the "tea party's wallet." (According to *Forbes*, Koch is worth thirty-four billion dollars and is the wealthiest resident in New York as of 2013.) Ludwig was later also to donate funds for the creation of the Zahi Hawass Chair of Egyptology and also donate to the Zahi Hawass Prize in Egyptology at the AUC.[†146]

The ECF also contributed funds to the project. In the official acknowledgment of the ARCE for this project the name Joseph Jahoda appears alongside other contributors, such as the General Dynamics corporation and various other individuals from other corporations, including a certain Matthew MacCauley, a musician from Los Angeles.[76] Also in 1984 another fully funded project by the ECF involving Lehner was the Carbon-14 Dating Project, which cost around seventeen thousand dollars. This involved an attempt to date the Great Pyramid, other pyramids, and the Sphinx using the radiocarbon-14 dating process: eighty-five samples, including five from the Sphinx, were collected by a small team led by Lehner. Tests were then

undertaken by Herbert Hass at Southern Methodist University as well by Willy Wolfli at the Eidgennossische Technische Hochschule in Zurich, Switzerland.[77] The outcome was surprising, as Lehner himself remarked at the time: “The dates run from 3809 BCE to 2869 BCE. So generally the dates are . . . significantly earlier than the best Egyptological date for Khufu. . . . In short, the radiocarbon dates, depending on which sample you note, suggest that the Egyptological chronology is anything from 200 to 1200 years off. . . . I imagine it’ll make a stink. The Giza pyramid is 400 years earlier[78] than Egyptologists believe.”[79]

Rather than make a “stink,” as Lehner suggested, the whole episode, like the proverbial debate over the Dead Sea Scrolls, got lost in the dusty archives of academia. The problem was that the carbon samples were taken from the outside of the pyramid, from minute bits of straw and wood caught in the mortar used to join the blocks. Many have argued, however, that such mortar could have been contaminated with material from repairs. More recent carbon-14 datings were undertaken in 1995 by an American team financed by Koch, and the results somewhat “improved” the date of the Great Pyramid by two hundred years or so, which in turn was explained off by assuming that the builders used “older culture material.”

Let us return, however, to the Mark Lehner story. At any rate, by 1984 Lehner was apparently moving away from the ECF/ARE and pooling his energy and resources into “mainstream Egyptology.” As Hugh Lynn Cayce had predicted, Lehner is today regarded as the world’s leading authority on the Sphinx and the Giza necropolis. He has lectured as a professor of Egyptology at universities in Chicago and Boston and, until recently, was curator of the Semitic Museum at Harvard University. Lehner has appeared as an expert authority on the Sphinx and the Giza pyramids in numerous magazine and newspaper articles as well as several major TV documentaries. Meanwhile, Hugh Lynn Cayce died in 1982, and the presidency of the ECF/ARE went to his son, Charles Thomas Cayce. After the Carbon-14 Dating Project it looked as if the search for the Hall of Records at Giza had been abandoned by the ARE.

But true to Hugh Lynn Cayce’s dramatic vow that he was “never giving up,” his old friend Joseph Jahoda, that life member of the ECF/ARE and

dedicated searcher for the Hall of Records, took the matter into his own hands, along with another ECF/ARE life member. A new covert hunt for the Hall of Records was about to begin. And this time I would be drawn right into it by a strange synchronistic event . . .

10

FAULTS AND CHASMS

We sort of have 1996 set up for our little expedition to the Sphinx, with underground radar. 1996 was when Zahi [Hawass] said we'd be able to go. We'll do more ground-scanning . . . and I figure that by 1998 we' ll hit something.

JOSEPH JAHODA, FEBRUARY 1995

[Mohammad Ibrahim] Bakr [ex-chairman of the EAO] says he was a victim of a campaign engineered to have him removed because of his attempt to rid the EAO of what he terms "the rotten apples."

MIDDLE EAST TIMES, FEBRUARY 19–25, 1995

STRANGE SYNCHRONICITIES

In the early part of 1994, a few weeks after the publication of my book with Adrian Gilbert, *The Orion Mystery,* I received a letter from my good friend, the author Colin Wilson.[*147]

Wilson, who was researching for his next book, *From Atlantis to the Sphinx,* asked my opinion on John Anthony West's theory of a prehistoric dating of the Sphinx to a period much older than accepted chronology and was also curious to know more about the astronomical connection of the Giza pyramids and the date of 10,500 BCE, which I had briefly touched on in my book. Oddly, although I had obviously heard of the West controversy, I had not known much of him or his work at Giza. My focus was on the astronomy of the pyramids and not, at least not yet, on the age of the Sphinx. But by linking the Giza Pyramids to a date of 10,500 BCE through astronomical reasoning I had, by implication, put myself into the arena of the "age of the Sphinx" debate that was raging in the United States and Egypt. In a way, it was very much Wilson's letter that prompted me to turn my attention away

from the Giza pyramids for a while and take a closer look at the perhaps more symbolic monument of the Giza Plateau: the Great Sphinx.

Fig. 10.1. Left to right: Colin Wilson, Michele Bauval, Joy Wilson, and Robert Bauval in Sardinia, Italy, 2001.

At about that same time Graham Hancock and I were about to coauthor *Keeper of Genesis*, which was an in-depth investigation into the symbolic sky religion of the ancient Egyptians. The bombshell that this book was about to detonate was my conclusion that the Giza monuments, chiefly the three royal pyramids and the Sphinx, were deliberately set out and aligned to represent the sky containing the constellations Orion and Leo in the remote epoch of 10,500 BCE, a date that, by sheer synchronicity, coincided with the date that Edgar Cayce had "read" for these monuments! What was more of a strange synchronicity was that my astronomical analysis had indicated that under the Sphinx was what Hancock and I would term a "Genesis Chamber," exactly as Cayce had read in his trances. It was, to say the very least, uncanny. As much as I resisted taking seriously the Cayce readings, such a bizarre coincidence was troubling and could not so easily be ignored. My astronomical "nonphysical" evidence, however convincing it was, did not—and could not—conclude that the Giza monuments were made in 10,500 BCE, but only that they represented a particular sky region that the ancients called the Duat, which was the abode of the founding gods of the Egyptian civilization. Only "physical evidence" such as carbon dating or geological analysis could do

that. Meanwhile, I was waiting for Hancock to finish his now-legendary book *Fingerprints of the Gods* before we could kick-start this new and very ambitious project. I knew that Hancock had met West in Egypt, and I therefore asked him for more information on West's work and how relevant it was to our own research on the lost civilization hypothesis.

Hancock informed me that he was devoting a whole chapter to West and his work on the Sphinx and offered to send me a proof of his book. From this I discovered that West was collaborating with Robert Schoch, a professor of geology at Boston University, to determine the geological age of the Sphinx, since this monument had been carved out from the adjoining limestone rock.

During an expedition led by filmmaker Boris Said and funded by ECF/ARE members, the Schoch-West team concluded that the vertical erosions on the Sphinx and, more particularly, on the enclosure wall, could not be the result of wind or drifting sand but of rainwater that had once trickled down from the surrounding plateau. And the depth of these vertical grooves and fissures caused by the flowing rainwater suggested that the Sphinx might predate the Fourth Dynasty (ca. 2500 BCE), to which Egyptologists had allocated it, by at least three thousand years! Schoch had very conservatively settled for a date between 5000 BCE and 7000 BCE, but West had been bolder and offered 10,000 to 15,000 BCE!

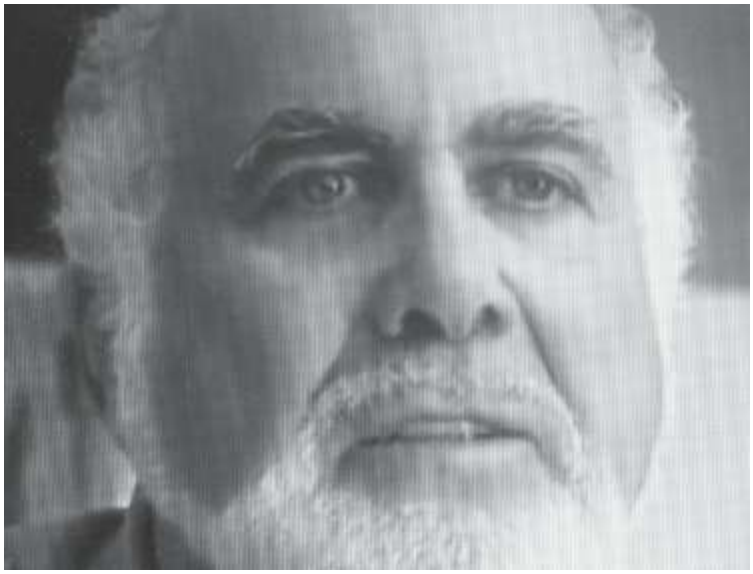


Fig. 10.2. Boris Said, director of the NBC TV documentary Mystery of the Sphinx *and owner of Magic Eye.*

So, as extraordinary as it seemed, here was the physical evidence in the form of geology backed by an Ivy League professor that, along with my astronomical nonphysical evidence, not only threatened the established chronology of ancient Egypt but also put into serious question the origins of civilization as taught in schools and universities! Because these two hard sciences, of course, now strongly implied if not proved that a much older and advanced civilization had existed in Egypt in prehistoric times, this—whether we liked it or not—put us most unwillingly in the limelight of the Atlantis debate that so vexed and repelled the academics and professional Egyptologists and archaeologists! As to be expected, the redating of the Sphinx by a reputable professor such as Robert Schoch from a prestigious university sent a shock wave (no pun intended) of controversy around the academic world. Feathers were ruffled, and tempers were about to flare. Egyptology and archaeology experts came out in droves to defend their turf. A twentieth-century version of an auto-da-fé of Galilean proportion was launched against Schoch and West and very soon also against Hancock and me when our book hit the shelves with the astronomical evidence that lent much support to the possibility of an antediluvian Sphinx.

It seemed very strange to me at the time that one of the most outspoken critics against Schoch and West was, oddly enough, Lehner. The latter had apparently now renounced (*abjured* is perhaps a better word) his Cayce beliefs. From being the ECF/ARE “man in Egypt,” Lehner was now sitting in the opposition camp as a visiting professor at the University of Chicago and, to boot, was tagged the “leading expert on the Sphinx”! But he was definitely not alone in his opposition. The other, even more virulent critic was Hawass, who, now armed with a Ph.D. from the University of Pennsylvania and raised to director-general of the Giza monuments for the EAO, did his usual style of media attacks. With the zeal of religious apostates—or was it some bizarre “good cop, bad cop” display?—these once keen and active supporters of the Edgar Cayce ideologies were now their most voracious opponents. I was, of course, very suspicious of such a drastic U-turn taken by these two men, for I found it hard to believe that someone’s position could change so radically in a few short years, especially so for Lehner.

So let’s look at how and where this “age of the Sphinx debate” really started.

THE BREAKTHROUGH

It was in the late 1970s when John Anthony West read in a book by R. A. Schwaller de Lubicz, *Sacred Science*,[1] that the body of the Sphinx appeared to be eroded by water. Schwaller had suggested that the Nile's floods, which he erroneously thought had once reached the Sphinx's upper levels in very remote antiquity, were responsible for the vertical erosion. Calculations, however, showed that floodwater had not been that high, and, furthermore, to West's collaborator, Robert Schoch, it was obvious that the vertical fissures were not the result of floodwater *rising* but of rainwater *flowing down* over the body of the Sphinx and the walls of its enclosure. Schoch and West presented their hypothesis to the American Association for the Advancement of Science in February 1992. Present at the debate was Canadian journalist Paul William Roberts, author of the award-winning books *Empire of the Soul, River in the Desert,* and *In Search of the Birth of Jesus.* With characteristic humor Roberts called it an "academic Armageddon."[2]

The debate was titled "How Old Is the Sphinx?" and it attracted a huge audience made up of members of the association and the media. On one side were Schoch and Thomas Dobecki, the seismographer who had examined the Sphinx in 1991, and on the other side were Lehner and K. Lal Gauri, a geologist who had worked under Lehner during the ARCE Sphinx Project in 1982. Most unfairly, West was not allowed a place on the panel due to his lack of appropriate academic credentials. The debate, which started on relatively amicable terms, quickly degenerated into a heated debacle and shouts and accusations in the main lobby of the conference hall! Lehner snapped at West, saying that the latter had no right to meddle in matters that only Ph.D.s were qualified to deal with.[3] Within days the news hit the press. A huge academic storm began to rumble. The upshot was that the academics and experts rejected outright any suggestion that the Sphinx could have preceded dynastic Egypt despite the well-argued geological evidence presented by Schoch.

Fig. 10.3. The February 1992 American Association for the Advancement of Science panel. Mark Lehner is first to the left of the podium, clasping his hands. Robert Schoch is third from the left.

Fig. 10.4. Mark Lehner: "Show me the evidence! Show me any potshard!"

Fig. 10.5. Robert Schoch, nonplussed at the aggressive and skeptical attitude of the Egyptologists.

Rather than consider and review the “older Sphinx” thesis with a cool head, the self-appointed experts came out screaming and exhibiting that same type of intractable orthodoxy and dogmatism witnessed in the fifteenth-century during the Renaissance, which was long thought to have been purged out of scientific circles. The experts argued not only that Schoch and West were not right but also questioned whether they had the right to their position at all since neither was an Egyptologist or archaeologist. Peter Lacorvra of the Egyptian Department of the Museum of Fine Arts in Boston put it more bluntly still: “That’s ridiculous! Thousands of scholars [meaning Egyptologists!] working for hundreds of years have studied this topic and the chronology is pretty well worked out. There are no big surprises in store for us.”[4]

Lanny Bell, an Egyptologist at the University of Chicago, was a bit more honest when he acknowledged that Egyptologists weren’t geologists. Nonetheless, Bell was “not willing to admit that we’ve lost 1500 years or more in our chronology.”[5] The rest of the Egyptology community was incensed. They weren’t willing to consider such nonsense, let alone give any encouragement or suggestions for further investigations. Indeed, as far as the Egyptologists were concerned, the thesis was beneath any serious consideration and thus best ignored and, whenever possible, vilified. The *New York Times* interviewed Lehner, who delivered another broadside at

Schoch: “You don’t overthrow Egyptian his-tory based on one phenomenon like a weathering profile. That is how pseudoscience is done, not real science!”[6]

Fig. 10.6. Egyptologist Peter Lacorvra, Egyptian Department, Museum of Fine Arts, Boston.

Meanwhile, West was working with Robert Watt, a producer and a partner of Steven Spielberg, and also with Boris Said from Los Angeles. The idea was to make a television documentary so that the thesis of an older Sphinx could be taken to the general public.

THE “ANOMALY” UNDER THE SPHINX

There was another finding that the Schoch-West expedition had made that was bound to prick the attention of Edgar Cayce believers. Dobecki, who had conducted seismographic tests all around the Sphinx with the help of Said, had pinpointed a large rectangular anomaly under the right paw of the Sphinx, *just as Edgar Cayce had predicted.*[7] Dobecki described it as “a fairly large feature; it’s about 9 meters by 12 meters in dimension, and less than 5 meters in depth.”

Dobecki also pointed out that the regular shape of this rectangular anomaly

is inconsistent with naturally occurring cavities and that, in his professional opinion, there was "some suggestion that this could be man-made."[8] The news of this ran through the ECF and its members worldwide like an electric current. But why was Dobecki looking for anomalies and cavities with seismographs and, to boot, at the place where Edgar Cayce had postulated there would be a chamber; that is, under the paws of the Sphinx? At any rate, the seismographic data taken in the rear of the Sphinx's terrace (the natural platform of limestone on which the Sphinx stands) proved useful for Schoch in his geological argument for dating the Sphinx (see chapter 1), but it was made clear by Dobecki himself that he was also looking for evidence of a "lost civilization" or evidence of a secret chamber under the Sphinx.[9]

Fig. 10.7. Thomas Dobecki.

We have already noted that much of the funding for this Schoch-West expedition was gathered from ECF/ARE members or supporters, including two individuals who not only had donated some funds but were also apparently appointed by the ECF/ARE to oversee the operations on location. These two individuals we have already met: Joseph Jahoda, who, we recall, had previously funded and participated in the 1977–78 ECF/ARE Sphinx projects at Giza, and who had been embroiled in the drilling fiasco, and New York millionaire Joseph Schor, who, we recall, was a life member of the ECF/ARE and a top executive at Forest Laboratories, Inc.[*148]

By mid-1993 West and Said, meanwhile, managed to produce a full-length documentary, which was commissioned by one of America's largest national TV networks, NBC. The documentary was titled *Mystery of the Sphinx* and was aired in November 1993 to a then-record thirty-three million viewers! It was also to earn West an Emmy Award for best research. The reaction by Egyptologists now was even more virulent. But the most aggressive attack came from Hawass, who mounted a major attack in the press.

One particular article in the *Akhbar Al Yom* newspaper in Egypt was extremely scathing. With the headline "Stealing of Egypt's Civilization," the newspaper and Hawass, showing bizarre xenophobia of "Jews" and "foreigners," accused West and Schoch of being "liars, science pretenders, . . . adventurers playing with our antiquities and lifting their hands against our history." Hawass was quoted saying that he thought that this was "a sort of Zionist penetration." [10] The undertone of the attacks clearly had become political and bordered on hysteria. The attacks also presented a gross distortion of the facts. For example, the article insinuated that West and Schoch had claimed that "someone had fallen from heaven to build the Pyramids and the Sphinx and created the civilization of the Egyptians" and that their "genuine owners are the founders of the elusive Atlantis civilization."[11]

Fig. 10.8. Zahi Hawass in 1993, attacking the participants in the Mystery of the Sphinx.

Neither Schoch nor West, of course, had said such things or, as far as I

know, believed them.[*149] Gaber Barakat, a professor on the Faculty of Science at Cairo University, denounced the EAO officials who had granted the "Americans" permits to work at the Sphinx, saying they were as much to blame for this scandal: "Thanks to Allah for not being involved in this crime, which could have led to a horrible archaeological catastrophe!" As for Hawass, he displayed a blatant disloyalty to the recently fired Mohammad Bakr by blaming him for this "crime."

> A key official in the Antiquities Organization accompanied the mission and entered the area. He helped them obtain a permit from the ex-chairman of the Antiquities Organization [Bakr] to shoot a profit-making propaganda film . . . attributing all the great antiquities of Egypt to other people. This is a sort of Zionist plot . . . [furthermore] they indeed shot the film and recorded an interview by the ex-chairman of the Antiquities Organization [Bakr] who said he was pleased the Sphinx is 10,000 years old, as he did in a similar statement given to a foreign newspaper in support of this thesis.[12]

> Hawass then directed his attack at Edgar Cayce.

> The film indicates an attempt by these pretenders to prove that the Sphinx dates back to 15,000 years . . . and consequently the Pyramids and the great antiquities were not of the ancient Egyptians but other people of higher culture and education who came from the continent of Atlantis after its destruction and placed beneath the Sphinx the records of their lost continent! It is evident that John West represents nothing but a continuation of this cultural invasion to Egypt's civilization. Before him was Edgar Cayce in Virginia who pretended that he had lived in Atlantis 15,000 years ago and then fled with the records to Egypt, which he buried near the Sphinx.[13]

When reading these allegations against Edgar Cayce, I was perplexed. My investigation on the ECF's connection with Hawass back in 1978, when the latter was chief inspector of the Giza Plateau and responsible for the supervision of the SRI International/ARE Sphinx Project, clearly showed that Hawass had been aware of the motives of the ECF and had himself inspected

the drilling operations with Mark Lehner and Hugh Lynn Cayce to find the Atlantean Hall of Records! On three occasions, at least, the ECF had been the principal financial sponsor of explorations at Giza, two at the Sphinx area and one at the pyramids, a fact that Hawass and Lehner were well aware of. Also Lehner's higher education at the AUC had been directly funded by senior ECF/ ARE members approved by Hugh Lynn Cayce, and Hawass's Ph.D. at the University of Pennsylvania had been funded with help from Hugh Lynn, as reported by Hugh Lynn's biographer. In 1977–78 both Lehner and Hawass had gone out of their way to accommodate the ECF in their search for the Hall of Records at Giza.

Now, however, they were going out of their way to do the very opposite! I could not help wondering—and who could blame anyone who did?—if all this opposition and verbal abuse by Hawass was not part of some bizarre act to cover up some unseen commitment he had with the ECF/ARE. With all this in mind, I decided to get in touch with West in the hope that he could enlighten me on the ins and outs of these strange goings-on at Giza. I had learned that West was temporarily residing in White Plains, in upstate New York, at his sister's country home. It happened that in May 1994 I was planning a trip to New York to see my American publishers, so I called West and he suggested I come to meet him in White Plains. And to my surprise he also offered to arrange a meeting for me with Joseph Jahoda and Joseph Schor.

THE BEACH

In May 1994 I was still collaborating with the British author Adrian Gilbert[*150] We traveled together on a British Airways flight to New York, and from there we rented a car and drove to White Plains. The home of West's sister was in the most wonderful rural setting adjacent to a forest with tall trees. It was coldish, but they had prepared a barbeque in the garden, and my first sight of West was seeing him grill enormous T-bone steaks! He and I took to each other immediately and have been good friends ever since. West told me that he was planning to move to the small town of Athens on the Hudson River, two hours' train ride from New York City.

We discussed, of course, the age of the Sphinx in terms of geology and astronomy. My main interest for this meeting, however, was to know more of

the ECF/ARE's involvement in Egypt and the role Jahoda and Schor had played with Hawass and Lehner. West did not have much tolerance for the Cayce readings and those who believed in them. He thought the ECF/ARE people were very nice but a little too much into far-out and weird ideas for his liking. I could not agree more. He nonetheless maintained a cordial and friendly relationship with them, but that was all. West was not too familiar with the involvement of the ECF/ ARE in 1978 and 1984, but he confirmed that they had been "very supportive" of his expedition in 1991–93. West also confirmed that Jahoda and Schor acted as the representatives of the ECF/ARE on the Sphinx Project.[†151] West informed me that he had already arranged for me to meet Schor and Jahoda at the ECF/ARE headquarters in Virginia Beach in a few days. He also said that the grandson of Edgar Cayce, Charles Thomas Cayce, would be present at this meeting. Furthermore, he had heard from Graham Hancock and his wife, Santha, that they, too, would be there. The Hancocks were flying from Washington, D.C., to Virginia Beach, while Gilbert and I would take the long route by car along the East Coast roads.

THE TWO JOES

The drive from New York to Virginia Beach takes about eight hours. When you are almost there, there is a dramatic crossing of the Chesapeake Bay just before entering Norfolk County in Virginia.

In the small resort town of Virginia Beach we booked into a motel, then made our way to the ECF/ARE headquarters. The complex consists mainly of two buildings: one is a wonderful colonial timber mansion that is, in fact, the refurbished hospital that once belonged to the Freemasons and in which Edgar Cayce had worked in the 1930s. Today it serves as offices to the ECF/ARE executives as well as a massage and meditation center. The other building, the ARE building, is a rather ugly large rectangular concrete structure, looking more like a blockhouse with windows, that serves as library, bookshop, and conference center. It also has some classrooms where various subjects are taught to members and day visitors. The courses range from ESP, healing, and meditation to dream interpretation, Gnostic studies, and reincarnation. We had to admit that, on the surface, there was nothing sinister about this place or the people who worked in it. It was all very new

age, but that was all.

Many of the people working there were either very young employees or retired middle-aged volunteers who presumably lived in the area. Gilbert and I were greeted warmly and made to feel very welcome by a group of young people who were assigned to show us around the center. Graham and Santha Hancock were already there, browsing in the main library, which is situated on the top floor.[*152] We were told that our meeting with Charles Thomas, Jahoda, and Schor would be over lunch at the Ramada Oceanfront Hotel across the road. There was an hour to kill, so we decided to familiarize ourselves with the organization. We discovered that the ECF had about a hundred thousand members worldwide and offices or representatives in the United States, South America, Canada, Europe, Australia, New Zealand, South Africa, and Japan. It runs a press—the A.R.E. Press—that issues several monthly or bimonthly publications, magazines, and newsletters and also publishes its own books. The bookshop was well stocked with a wide selection of esoteric, self-healing, health, and other new-age topics, including books on ancient mysteries such as ours. The conference hall was of professional standard, with a seating capacity for five hundred people.

The prize of the ARE building is the large library that fills most of the top floor, which stocks the Cayce readings and an assortment of books on esoteric subjects, mostly on Hermeticism, Gnosticism, mysticism, religious studies, astrology, and Egyptology, and a panoply of new-age literature related to healing, divination, channeling, reincarnation, ESP, and so on. In short, a sort of cross between the Watkins and Atlantis bookshops in London! The ECF/ARE had a staff of about thirty people, mostly volunteers on stipends, and the whole operation was managed by a board of executives headed by Charles Thomas Cayce. He has a Ph.D. in psychology, and he turned out to be a soft-spoken man in his early fifties. He had joined the ARE in 1970 and became its president in 1976, sometime after his father, Hugh Lynn Cayce, had his first heart attack.

Charles Thomas Cayce met us in the reception area of the ARE building. With him were two couples, who were introduced to us as Joe and Sherry Jahoda and Joe and Laura Schor. Charles Thomas grinned and simply said, “These are the two Joes!” The way the ladies were dressed made me think of

what Americans call “old money.” At any rate, we were taken to the nearby Ramada Oceanfront Hotel, where a table for lunch had been reserved in the restaurant. It was on the whole a pleasant and friendly meeting. The two Joes were open about their activities at Giza, and the way Jahoda referred to Hawass as “Zahi” made it clear that he was on very familiar terms with the Egyptian official. Jahoda explained that when Hawass had studied at the University of Pennsylvania they used to see each other quite often at Virginia Beach, where Hawass had stayed at the Jahodas’ home when visiting the ECF/ARE.

The two Joes also referred to Lehner as “young Mark” and, at least openly, did not seem to bear him any grudge about his sudden move into academia, nor were they concerned over Hawass’s virulent attacks in the media. As far as they were concerned, it was all part of the “unfolding Atlantis story,” and such tribulations were temporary hitches, which simply meant that the time was not yet right for the Hall of Records to be found. I was amused by the two Joes’ way of looking at this affair and the role they believed they had to play in the Atlantis story, not least their way of seeing the antagonism of Hawass with good cheer. I could not help noticing how Charles Thomas Cayce kept silent and let the two Joes do all the talking, as if they, not he, were running the ECF/ARE.

What intrigued me most was the two Joes’ unflinching certainty that they would soon get another shot at finding the Hall of Records, perhaps in a year or two and, what’s more, that Hawass would see to it. They said that for now they had to wait for the dust to settle, but then Hawass would arrange things for them. It was not a question of *if* they would resume the quest for the Hall of records at Giza, but *when.* Meanwhile, as the two Joes and their spouses were intrigued at my astronomical work, I offered to give them a talk later in the afternoon at the ECF/ARE center.[*153]

Everyone was ready for my talk in the conference room by the time we returned from the Ramada. The two Joes and their spouses were fascinated by the Orion correlation theory and, not surprisingly, by the date of 10,500 BCE, which happened to coincide with the date that Edgar Cayce claimed the Hall of Records had been hidden under the Sphinx. After my talk we all parted with the understanding that as an independent author and researcher I would remain impartial and reserved the right to report whatever I deemed fit. I

informed the two Joes that I nonetheless wished to maintain an open dialogue with them and the ECF/ARE on matters related to Giza and their search for the Hall of Records.

A STRANGE OFFER

Back in England I began to work on the manuscript for *Keeper of Genesis.* A few days later a letter arrived from Joseph Schor dated May 24, 1994. It was addressed to "All the attendees of the joint meeting held at ARE Headquarters in Virginia Beach on May 21, 1994." Schor commended my "brilliant" astronomical work and wrote that he felt it "corroborated the Cayce records." He then offered Gilbert and me (the attendees) the opportunity "to work together to further delineate" the civilization Cayce had spoken of and suggested we all keep in touch from then on. The letter was typed on Schor Foundation letterhead. I was intrigued at the logo of the "two crossed keys," a well-known symbol in Catholic Christianity representing the keys that open the kingdom of heaven of St. Peter and, by extension, the pope. But what was this symbol doing on Schor's foundation logo? I knew he was Jewish and probably a Zionist. Were the crossed keys on his logo somehow symbolic of the idea that it would be the Schor Foundation that would open the Hall of Records at Giza? I kept the thought in mind. Meanwhile, I sent my response through Charles Thomas Cayce, thanking him for hosting the meeting and adding, "As you can see, archaeo-astronomy is likely to add further weight to the belief that 'something' did happen around 10,500 BCE at Giza, which, if understood properly, could be of paramount importance to world culture. With the recent geological evidence of John West and now the archaeo-astronomical evidence to give it support, I feel that the search for whatever that 'something' was must go on."[14]

A few weeks later I got a parcel from an ECF/ARE member from Virginia Beach, Douglas G. Richards. Richards had coauthored a book, *Mysteries of Atlantis Revisited,* with Edgar Evans Cayce and his daughter, Gail Cayce Schwartzer. Enclosed was a copy of their book. It was an eye-opener regarding the involvement of the ARE at Giza. There was also a letter about how some of my astronomical work "supported" the Cayce readings.[15] Apparently they were publishing an update on their book and wanted to know if there was any further archaeo-astronomical material regarding 10,500 BCE

that could be useful to them.

In February 1995 Jahoda telephoned Hancock and again repeated that Hawass would soon arrange for them to resume their search at Giza. This time, however, Jahoda provided a rough schedule for an event. He said, “We sort of have 1996 set up for our little expedition to the Sphinx, with underground radar. 1996 was when Zahi [Hawass] said we’d be able to go. We’ll do more ground scanning . . . and I figure that by 1998 we’ll hit something.”[16]

Then a few months later, in May, I was invited to give a talk at the annual ECF/ARE Egypt Conference at Virginia Beach scheduled for July 1995. This time I decided to take my family along: my wife, Michele; my daughter, Candice; and my son, Jonathan. We drove from New York to Virginia Beach, stopping on the way to see the sights. At the ECF/ARE center I gave a talk on the Orion correlation theory and also narrated the latest events at Giza, especially the now famous discovery of the door inside the Great Pyramid by Rudolf Gantenbrink (which we will discuss in detail in chapter 11). The audience—about five hundred strong—was enthusiastic and very receptive.

The two Joes had come with their wives, and we all went out for dinner in one of the excellent seafood restaurants of Virginia Beach. This time I broached the issue of Hawass’s education at the University of Pennsylvania. Both Jahoda and Schor confirmed that Hawass was helped by the ECF/ARE in some way, but they did not wish to elaborate further. They now seemed as confident as ever that they were soon going to return to Giza and be allowed to conduct explorations for the Hall of Records. I wished them luck but told them that I was very skeptical about their chances (see chapter 11). As far as I was concerned no one, not even the ECF/ARE with its good connections with Hawass and Lehner, would be allowed anywhere near the Sphinx or the pyramids to look for hidden chambers. But the two Joes simply smiled.

I figured it was best to let them have their delusions.

A SHAKEUP AT GIZA

In November 1995 I decided to go to Egypt with a group of friends. Graham and Santha Hancock had arranged to also be in Egypt at that time. We all stayed in the Mövenpick Hotel near the Pyramids. Everyone was in great spirits, but in the early morning of our first day we were rudely awoken by a

strange rumble and shaking. It was an earthquake, and we heard later that it had caused some minor damage to the walls of the inner chamber of the Second Pyramid. A huge boulder had been dislodged from the Mokkatam Hills and had destroyed a small village, killing many of its inhabitants. Shaken by this experience, we all met in the breakfast room to plan the next days ahead. There, to my surprise, sitting at a table were the two Joes! With them were also Boris Said and a few other people I did not know. These turned out to be the filming crew for a documentary that Said and the two Joes were planning to shoot at Giza. Schor informed me that the previous day they had met the secretary-general of the EAO, Abdel Halim Nureldin, and had lodged with him an application for a license to conduct a radar search around the Sphinx and the pyramids. With the high recommendations of Hawass, the two Joes felt that their chances were very good for getting this license. Apparently the license would be granted to Florida State University with full financial backing from the Schor Foundation, which Schor had recently registered in the United States to cater to this type of research activity.[*154] Nureldin had promised them a reply by early 1996, amazingly, just as Jahoda had informed Hancock back in February! It was at this point that we realized that the two Joes meant business. We now wondered how much West was aware of this latest development.

Back in England I called West to let him know of my encounter with the two Joes. He was surprised and dismayed at having been kept out of the picture. It was then that he revealed that he was in litigation with Said over financial matters regarding their 1991–93 expedition and the NBC *Mystery of the Sphinx* documentary. He now felt that Said and the two Joes had decided to hijack his research and use his data for their own agenda. I had to agree with West that this seemed very unfair. I told him that Hancock and I would support him in this matter and would try to persuade Jahoda and Schor to see the good sense in joining forces with him and his team. West promptly wrote a letter to Schor to outline this idea.[17] Backed by the impressive academic credentials of Robert Schoch and his affiliation with Boston University, West had also managed to get sponsorship from the prestigious Princeton Engineering Anomalies Research program, represented by Robert Jahn and Brenda Dunne, who were executive members of the cutting-edge Society for Scientific Exploration.[*155] He thus proposed that Schor and he should pool

their resources as well as their experiences at the Giza Plateau.

Egyptologist claims 'mafia' link to crime at pyramids

FROM CHRISTOPHER WALKER IN CAIRO

IBRAHIM Bakr, the expert removed from his post as chief of Egypt's vast archaeological heritage three weeks ago, has accused an official "mafia" of controlling the Giza pyramids plateau for the past 20 years.

Dr Bakr, who is highly respected among international Egyptologists, claimed that the plateau on the outskirts of Cairo had suffered widespread thefts of antiquities and financial malpractices which the "mafia" wanted hushed up. "This was the main issue," Dr Bakr said of his resignation. "I wanted these practices reported to the prosecution authorities, but my request was refused."

In an interview with *al-Ahram*, Dr Bakr disclosed that his departure came after personal differences with Farouk Hosni, the culture minister. The same minister was responsible for sacking one of Dr Bakr's predecessors as head of the Egyptian Antiquities Organisation in 1988 after a 660lb block dropped from the Sphinx's shoulder.

Dr Bakr claimed angrily that "certain people" whom he did not identify, acted as if the Giza plateau — which contains the three great pyramids and the Sphinx — was their private property. "The exploitation ranged from entrance fees paid by visitors, to documentary films which they shot at Giza and sold abroad. Lately, they even refused to register newly discovered antiquities."

Dr Bakr told *al-Ahram* that he was up against a "mafia" whose aim was to impede the progress of archaeological work. The charges have reignited a long-running political controversy about the government's alleged failure to preserve Egypt's heritage.

In a recent parliamentary debate, Galal Gharib, an independent deputy, charged that restoration funds had been wrongly reallocated and informed Mr Hosni bluntly that the Sphinx was "bound to collapse in the next 50 years".

Dr Bakr said that failure to protect the pyramid of Chephren, which was bombed three months ago, had led to the police failing to capture the Islamic extremists responsible. At the time, the security forces attempted to cover up the fact that a terrorist device had exploded at the historic site. The authorities, worried about the bomb's effect on tourism, claimed that the blast had resulted from a short circuit setting fire to paint thinner.

"When the explosion took place, we discovered that a closed-circuit television inside the pyramid was not working," Dr Bakr said.

Abdel-Halim Noureddin, Dr Bakr's successor, said that he would soon be introducing a series of new restrictions on the work of foreign archaeological missions in Egypt and on the Egyptian antiquities sent abroad.

Fig. 10.9. The Times of London*, July 1993, in which Dr. Mohammad Bakr exposes what he termed a "mafia" controlling the Giza necropolis.*

West, using the academic front of Schoch at Boston University, had already lodged in April 1993 an application for further exploration at the Sphinx with Mohammad Bakr, then secretary-general of the EAO.[18] Unfortunately Bakr was forcefully removed from office in June 1993, apparently through the machinations of Hawass, so a fresh application had to be lodged with Nureldin by the dean of Boston University, who confirmed the university's full support and the cooperation with Schoch.[19]

Schor, however, was not moved by West's proposal, despite the fact that Schor was well aware of West's eagerness to resume his research at the

Sphinx (this had been made plain to Schor by West and me on several occasions). Schor sent a polite rejection to West.[20] West took this badly and decided to vent his annoyance and complaints to the original investors of the 1991–93 Sphinx expedition, of which Schor had also been one.[21] In this letter West called Schor's action a "covert hostile takeover." Admittedly, West could have chosen more diplomatic words, but then he readily admits that diplomacy is not one of his assets. A copy of West's letter somehow ended up in Schor's hands. This was to be the beginning of open hostilities between West and Schor.

Also around that time I received another invitation to participate in the ECF/ARE Egypt Conference in July 1996. The title of this conference was intriguing to say the least. It boldly proclaimed, "Opening of the Hall of Records: The Return of the Ancient Egyptians—10,500 BCE to 1998 CE." Such a blatant display of confidence reminded me of the same confidence often displayed by the two Joes that Hawass would soon grant them a permit to resume their search for the Hall of Records. Even more bizarre, it was announced that the conference speakers would include Ahmed Fayed, owner of Guardian Travel, who regularly organized tours in Egypt for the ECF/ARE, and that the title of his talk was to be "Searching for the Hall of Records: Current Excavations at Giza." But who, we could not help wondering, was "searching for the Hall of Records" and doing "excavations at Giza"? The only team we knew of was the Schor Foundation/Florida State University team, but they were still waiting for their permit application to be approved by the Egyptian authorities!

SECRET CHAMBER

Meanwhile, distracted as I was by being caught in the middle of the debacles between West and Schor, I had forgotten another important player—perhaps the most important—in this affair, one who was closely associated with Schor *and* West. This was Boris Said, the filmmaker who had led West's 1991–93 expedition and whom I had run into at the Mövenpick Hotel at Giza with Schor in November 1995.

I first met Said in late 1994 at Giza. It was when I was doing a television documentary with director Paul Mason for ABC TV's *Prime Time Live* show.[22] Said happened to be staying at the Mena House Hotel near the

Pyramids, where Mason and I were also staying. Said and I recognized each other from the various TV documentaries we had appeared in. He had unmistakable features: tall, heavy, with a striking white beard, deep blue eyes, and a sonorous voice. Said is the owner of a film production company called Magic Eye. He started his career as a filmmaker after he dropped out of Formula One auto racing and the U.S. Olympic bobsled team.

I decided to get in touch with him again to see if he could tell me more about the Schor Foundation and Florida State University deal and their attempt to get a permit to explore the Giza Plateau. I managed to trace Said down in New York, where he was staying with a friend. Said, as always, was friendly and forthcoming. He was a no-nonsense type of a man, something that I liked. He told me that he and Schor had an excellent relationship with Hawass and that they had been informed by the latter that a positive decision would be given soon, after the feasts of Ramadan (end of March 1996), about their application for a five-yearrenewal exploration permit for the Giza Plateau. Said explained that his role in this affair was to act as "official filmmaker" for the Schor expedition. They were planning a two-part documentary, which they would sell to FOX TV. Said then surprised me by asking if I would like to participate in the documentaries. He informed me that he had already shot on location a promotional film back in November 1995, and now he was planning with Schor and Hawass to shoot the full-length documentary as soon as the Schor Foundation and Florida State University got the permit. In actual fact two permits were required, one for the actual filming, which was called a commercial permit, to be issued by the Ministry of Information, and the other an exploration permit, issued by the SCA.

I agreed to meet Said in Egypt in March or April 1996 and be interviewed for the documentary. This, I felt, would allow me to get behind the scenes, as it were, to follow what was really going on. It was an opportunity not to be missed. Meanwhile, Said offered to send me a copy of the promotional film he had shot in November 1995 for the proposed Schor Foundation/Florida State University expedition.

The promo film from Said arrived by international courier early in February 1996. It was titled *Secret Chamber* and had a running time of about seven minutes. I immediately played the VHS tape and was stunned by what I saw

and heard! It was now blatantly clear what the Schor Foundation/Florida State University team was up to! From the short film it was more than clear that the true but covert intention was to prepare a big-budget documentary for a major American TV network to promulgate the Cayce prophecies of the Hall of Records with the disclosure of a secret chamber, allegedly under the Sphinx, to be *opened live for the cameras!* There was more: at the end of the promo film was an amazing teaser by Hawass himself, who was filmed going down a tunnel mumbling the words, "Even Indiana Jones will never believe we are here! We are now inside the Sphinx in this tunnel. This tunnel has never been opened before. No one really knows what is inside this tunnel. But we are going to open it for the first time."[23] Then the voice of the narrator dramatically stated, "Edgar Cayce, America's famous Sleeping Prophet, predicted that a chamber would be discovered beneath the Sphinx: a chamber containing the recorded history of human civilization. For the first time we'll show you what lies beneath this great statue [the Sphinx] . . . a chamber, which will be opened tonight, live, for our television cameras."[24]

Amazingly, although the SCA had not yet issued the permit to the Schor Foundation/Florida State University team, Said informed me that the promo alone had cost Schor one hundred thousand dollars! I equated this to the announcement by the ECF for their Egypt Conference for July 1996, where, among other things, Fayed's talk would be "Searching for the Hall of Records: Current Excavations at Giza." They were all behaving as if the granting of the exploration permit to the Schor Foundation/Florida State University team was a foregone conclusion and, even more weirdly, that the Hall of Records would definitely be found and its opening shown live on American television!

There was something else that disturbed me in the promo film. Said had used graphics to present my astronomical theory in order to add support to the claims of Edgar Cayce. My concern was that by doing this, Said or Schor was trying to implicate me in what was quite clearly a bizarre media stunt of monumental proportions, which I certainly could not condone. I decided to look more carefully into all this. Something was definitely not right here, and I needed to tread with caution. So the first thing I did was to fax Schor and ask him how he saw my role in this affair. After all, I was not part of his team or a member of the ECF/ ARE. I also wanted to know whether he would

reconsider his position with regard to West. I made it clear to Schor, too, that I would always retain my neutral position.[25] I made sure to send copies of the fax to West, Said, and Jahoda. On March 14 I received a reply from Said, who extolled the virtues of Schor as well as the merits of the Schor Foundation/Florida State University proposed expedition at Giza. It was clear that neither Said nor Schor wanted West to be part of their activities.

The next day I received a fax from Schor. He, too, made it more than clear that he had no intention of incorporating West in his plans. He did offer, however, that when and if the chamber under the Sphinx was opened he would "give full credit [to West] for having pointed it out."[26] Schor then also stated that in view of my relationship with West this would "preclude us from working with you . . . because it would require keeping confidences, which would impinge on your policy of neutrality." This decision by Schor suited me just fine, as I was about to tell Said not to use my Orion constellation theory or my name in the documentary he was making for Schor at Giza. Certainly Schor was now beginning to slowly realize that my collaboration with them had been a means to infiltrate their activities and dealings with Hawass and the ECF/ARE. Rumors had reached them that I was working on a book with Graham Hancock (*Message of the Sphinx*) that would expose the activities, and it was evident now that Schor wanted me out of the picture. Be that as it may, I formally informed Schor that I could not accept his demand about "keeping confidences" about his activities with Hawass at Giza, and also that I did not want him to make use of my name and my Orion correlation theory in the promo or TV documentary he had commissioned Said to make.[27]

And that was that.

For now . . .

A FAMILY TRIP

The trip to Egypt in March 1996 clearly promised to be very interesting. Indeed it turned out to be far more interesting than anticipated! I had decided to make a small holiday out of it for my family as well. It was midterm at school for my two children, Candice and Jonathan, and my wife, Michele, said she also could do with a little break away from the dreary English weather and would enjoy a few days in the warm Egyptian sun. We were also

joined from the Sultanate of Oman by my ex-wife Linda, her son Max, and a friend, Jonathan Barker, an English architect based in Muscat. We all stayed at the Mövenpick Hotel at Giza, which in those days was my favorite haunt. West was also there with some of his friends. He, too, had managed to get hold of a copy of Said's promotional film and had passed it on to Hawass via an intermediary.

Sparks were about to fly . . .

Word came to me that Schor, Jahoda, Said, and their team were now in Upper Egypt but would arrive at Giza on April 1. I also learned that with them was Thomas Dobecki, the seismographer who had discovered the anomaly under the paws of the Sphinx during the 1991 expedition. I wondered what West would make of this. The rumor was that the Schor team had brought along sophisticated radar and seismographic equipment as well as professional filming equipment. Sure enough, on April 1, Schor, Jahoda, and Dobecki arrived in Cairo and booked rooms at the Mena House Oberoi Hotel nearby. The rest of the Schor team was booked at the Mövenpick, where we were also staying. Said, however, was staying in his flat in the village of Nazlat El Samman, opposite the Sphinx.

The next day Schor and Jahoda came to see their team at the Mövenpick Hotel and, inevitably, found out that I, too, was there. We met at the reception area. And although the two Joes pretended to be glad to see me, they clearly were now very cautious of what they would say to me. I tried my luck by asking if they had been granted the permit by the Egyptian authorities, but they politely dodged the question by saying they had an urgent meeting with their colleagues. The next day I stumbled on Said at the reception area and asked him the same question. To my surprise, Said was friendly and very outspoken. He even joined me for breakfast and happily told me the latest news. It was then that he revealed an incident that had "amused and concerned" him a few weeks before in New York when Schor's team was preparing for their expedition. Apparently Schor had wanted his team to wear T-shirts with the Schor Foundation logo when they would be working at Giza. I told Said that I saw no problem in that. I recalled that I had seen the logo of Schor's newly registered foundation, with the two crossed keys. And while it was a little odd that Schor wanted his team to display it, I told Said that I could not see any real harm in this. "The harm," Said insisted,

“was that this logo clearly displayed the symbol of the Jewish Zionist and would offend the Egyptians, to say the very least!”

I was puzzled. Surely Said was wrong. I said, “But Boris, the two crossed keys is not a Zionist symbol! If anything, it’s a symbol of Christianity! So what are you worried about?”

“I tell ya,” Said had raised his voice, “there’s the Star of David on the logo! Go check again!”

I said I would. I had a copy in my room of Schor’s letter where the logo was displayed. I was sure that Said had made a mistake. In any case, surely Schor knew that Egypt was experiencing a wave of Islamist fundamentalism. He also surely recalled how back in 1993 Hawass had accused Said and West of being Jews involved in a Zionist plot to undermine Egyptian history!

Back in my hotel room I looked for the letter I had received from Schor in 1994. As I expected, there was no Star of David in the logo. Had Said made this story up? I then remembered I also had a copy of the letter Schor had sent to West a year later in 1995. To my total surprise, in this letter the Star of David was now clearly displayed in the center of the two crossed keys! I could not help recalling how back in 1977–78 Schor’s close colleague, Jahoda, a typical “Cayce” Christian fundamentalist, had been director of the Sphinx Project alongside Lambert Dolphin, the director for SRI International, another zealous Christian fundamentalist who, as we have seen in chapter 9, had been involved with Jewish fanatics in Israel who wanted to knock down El Aqsa Mosque on the Temple Mount in order to replace it with a new Solomon’s Temple! This could perhaps explain the crossed keys in the logo. But what about the Star of David? It was not until several years later that I learned that Schor was, in fact, a self-declared Zionist and that his wife, Laura, had been the executive president of Hadassah, the largest women’s Zionist organization in America![*156]

This would not be the last time that I would hear Hawass use the terms “Zionist,” “Zionist plot,” “Jews,” and “Israel” in wild accusations against me! Meanwhile, as Schor and his team awaited the permit from Hawass to start their exploration and filming work on the Giza Plateau, a new and rather glamorous individual entered the story.

CORINA, CORINA

It was on one of these balmy spring mornings when the Egyptian sun is just perfect for some relaxing in the flower gardens of the Mövenpick Hotel. I wanted to take a break from the tension that was now hanging over this strange conundrum. My daydreaming was interrupted by a familiar voice. It was Mary Lomando, an American tour operator I had met a few years before. Lomando was a very keen follower of the "Giza mysteries" and a good friend of West and Hawass. With her was a tall, slim woman in her thirties, with long dark hair. She was introduced as Corina, who apparently had just lost her job with a German TV channel based in Egypt. She, too, said she was a friend of Hawass. Corina said she was interested in making a documentary based on my work. I suggested to Lomando, however, that perhaps she ought to introduce Corina to Said, whom Mary knew quite well. A day later, to everyone's surprise, Said and Corina announced that they were working together and soon would get married!

On April 3 Said invited Lomando and me to join him and Corina for a drink at his flat near the Sphinx. We decided to all meet in the bar of the Mövenpick. Said arrived first, alone, and dropped the bombshell: he just had heard that the Schor Foundation and Florida State University had been granted a permit by the SCA: a one-year permit, renewable for five. Although it was all supposed to be very hush-hush, Said nonetheless felt I ought to know. He then remembered that he was to collect Corina from a restaurant in town and so quickly rushed off. While I was at the bar Lomando came and then, to my surprise, also Corina. She had apparently got tired of waiting for Said and had taken a taxi from the restaurant to come to find him here. I told her that he had just gone to find her! At any rate, Corina then showed me a visiting card and asked me if I knew the person whose name was on the card. It was Schor's! It turned out that Corina had just had dinner with Schor and his colleagues, and also Hawass, to celebrate the awarding of the permit to the Schor Foundation and Florida State University.

While I was chatting with Corina and Lomando, suddenly Said showed up and offered to drive us all to his flat to show us the promo film *Secret Chamber,* which he had made for Schor. After he offered us drinks in his beautiful flat, decorated in the Arabesque style, we all sat on cushions and watched the promo film on a large-screen television. The phone rang. It was

Schor. The proverbial excrement was about to hit the proverbial ceiling fan. Schor was livid that Said had given me a copy of the promo film! He accused me of giving it to Hawass (actually it was West who did) and screamed at Said that I wanted to sabotage the Schor Foundation/Florida State University expedition. Well, although I would have put it another way, Schor was not far wrong. I indeed wanted to expose the travesty of expeditions funded by the ECF/ ARE or its life members on the Giza Plateau, and now Schor knew about it! Needless for me to add, my "friendship" with Schor and Said ended there and then.

LAUNCHING THE KEEPER OF GIZA

Back home in England, Graham Hancock and I were preparing for the launching of our book, *Keeper of Genesis.* The British tabloid the *Daily Mail* had commissioned us to do a serialization of the book in three parts, and, naturally, they were keen for us to write about the current events at Giza. We both felt strongly that there should be full transparency on any exploration at Giza and that the general public had a right to know what was happening there, especially in the light of the somewhat unusual (not to say suspicious) circumstances that the Schor Foundation/Florida State University team and Hawass were implicated in. Hancock and I jointly sent an urgent fax to Abdel Halim Nureldin, then the secretary-general of the SCA, to give him fair warning of our intention to report the ongoing affairs at Giza and also to give him the opportunity to comment before going to press. A copy of this fax was also sent to Schor at the Mena House Oberoi Hotel at Giza.

> Please be informed that our forthcoming book, *Keeper of Genesis,* will be serialized in a national British newspaper in the week starting Monday, April 15, 1996, in three parts. Part three of this serialization will report the recent events concerning newly proposed projects to be undertaken at Giza. In November 1995 the Schor Foundation, in collaboration with the Florida State University, has put a formal application for a seismographic survey of the Giza necropolis. Also we understand that in November 1995 the Schor Foundation sponsored and financed the making of a promotional video film by Mr. Boris Said of Magic Eye Inc. of New York. A copy of this promotional film was sent to us by Mr. Said. In this film appears Zahi Hawass, the director-general of the Giza Pyramid

Plateau, seen entering a tunnel under the Sphinx and stating that this said tunnel will soon be opened. Also in this film it is claimed by a narrator that a "chamber" (possibly containing the "recorded history of human civilization" as predicted by the psychic Edgar Cayce in 1946) will be opened "live" on a television program.

On April 1, 1996, a team comprising of Mr. Joseph Schor (president of the Schor Foundation), Mr. Joseph Jahoda, Mr. Thomas Dobecki, Mr. Boris Said (and several members of a TV filming crew under the latter's responsibility) arrived in Cairo at the Jolie-Ville Movenpick Hotel and also at the Oberoi Mena House Hotel at Giza. Further, [based on] . . . conversations with members of this team, we now intend to report in part three of the serialization in the British national newspaper (as described above) that Mr. Boris Said of Magic Eye Inc. is, since April 1, 1996, shooting a documentary film on the "legends" of the Sphinx and also will cover on film the scientific work to be undertaken by the Schor Foundation/ Florida State University.

We also intend to report in the said part three of the serialization that this latter team has brought to Egypt about 3.5 million dollars worth of high-tech equipment for their forthcoming project at Giza. We also intend to report in the said part three of the serialization that the latter team had been granted a five-year concession to work at Giza. We also intend to report that part of the motives and intentions of the proposed Schor Foundation/Florida State University project is to verify the possible existence of a chamber under the Sphinx as previously identified by the seismographic equipment of Thomas Dobecki in 1990–1 while involved with [the] Boston University/ Robert Schoch geological expedition at the Sphinx area (also involving Mr. John Anthony West). This fax is to provide you with proper and fair forewarning of our intention to report the above events as from Monday the 15th April in a British national newspaper. Should you have any comments you may wish to add or alteration on the above matter, please send such comments or alterations by fax to the number provided at the head of this document. These must reach us before noon on Saturday, April 13, 1996.[28]

Fig. 10.10. Abdel Halim Nureldin.

We never got a reply from Nureldin. But on April 11, 1996, we received a two-page fax from Schor. The tone, to say the least, was threatening and clearly intended to intimidate us. Schor wrote, “Your fax is filled with egregious errors of fact and is so replete with misstatements, misinformation, and innuendoes that should you proceed with publication of your serialization that includes any reference to us and our work in Egypt we will bring suit for libel and damages resulting from your actions.”[29]

The “egregious errors,” according to Schor, were, first, that the promotional film shot by Said in November 1995 was not a promotional film at all but was made “to test script and equipment and was made in November 1995, which was many months before we received approval for our expedition. We have abandoned its use because we have accrued much scientific information since then.”

Second, the application for the license was submitted in September and not November 1995. Third, Schor had rented the equipment at $200,000, and not bought it for $3.5 million. Fourth, the license was for one year “renewable for five years” and not for five years. These were hardly reasons for threatening a lawsuit. Still, Schor was indignant about the “innuendoes” made about the ECF and himself. “Your reference to Edgar Cayce is misleading. We do not work for the Edgar Cayce Group, and we believe that the reference was intentionally made to mislead readers as to our scientific purpose.” Schor went on to state:

> Your fax erroneously ascribes certain motives and intentions to the parties involved in the exploration. The major purpose of the Schor

Foundation and Florida State University is to aid in the preservation and restoration of the Pyramids and Sphinx. In addition, *we are surveying the underground of the Giza Plateau to find faults and chasms that might collapse. This will increase the safety of the plateau because chasms and faults can be collapsed or roped off for the protection of tourists and plateau personnel* [my italics].

The mention of West in our fax brought another legal threat from Schor.

In addition to damaging the reputation of the parties involved in this project by publishing the series you seem to have intended to damage our relationship with Nour El Din. Furthermore, in view of your reference to John West, your proposed publication may be part of a pattern of unlawful business practices. If you continue to attempt to publish the proposed serialization or you engage in any further acts of harassment we will seek appropriate relief, including damages, from everyone involved.

ARE WE ABOUT TO DISCOVER, DEEP BENEATH THE EGYPTIAN DESERT, THE LAST

The lost secrets of

TESTAMENT OF THE CIVILISATION OF ATLANTIS?

the Sphinx

by GRAHAM HANCOCK and ROBERT BAUVAL

Fig. 10.11. The Schor Foundation story breaks in the Daily Mail *on May 2, 1996.*

We replied with a four-page fax and sent a copy to Nureldin. We told Schor

in so many words that we would not be intimidated by his legal threats and that we were definitely going to publish the story in the newspaper, stating the facts as we understood them in good faith.

We did, of course, take into account the technical errors he raised, such as the validity of the license and the cost of the equipment. We also reasserted our rights and freedom to report matters concerning Giza to a wide public through the media of books and the press and television. On April 14, 1996, just three days after Schor sent his fax, Hawass was interviewed by the English-language newspaper the *Egyptian Gazette*. In this interview he gave a rather different account of the current activities at Giza and, most curiously, made absolutely no mention of the Schor Foundation, Florida State University, or their forthcoming exploration. According to Hawass there were many "tunnels" under the Giza plateau whose locations and features were still unknown. He predicted that their discovery would bring many clues regarding the establishment of the Giza pyramids. He announced that the secret tunnels in the Giza plateau would be the subject of a seminar that he would be giving soon. The newspaper also said that Hawass would also reveal the secrets of the three tunnels inside the Sphinx and also explain how he proposed to count the tunnels under the Giza plateau.[30]

There was also an interesting reaction by Florida State University. In a statement, they explained how they got involved in the Schor Foundation's exploration at Giza and declared that in principal the mission of the joint venture was "to address the current controversy over weathering, dating, and construction of the Sphinx and other monuments on the Giza plateau."[31] There were four members of Florida State University assigned to this project. These were Daniel Pullen, associate professor of the Department of Classics; Alan Zindler, chair of geology and head of the National High Magnetic Field Laboratory; Leroy Odom, professor of geology; and James Tull, professor of geology. Regarding the promotional film made by Said, the Florida State University statement said that although they were invited to participate in the film, they declined. The statement included this convoluted declaration: "Unfortunately the promotional video used to invite our participation by including the name of the Florida State University in the credits was circulated without our authorization."[32]

Meanwhile Schor went as far as to try and coerce David Robson, the editor

of the *Daily Mail* who was dealing with the serialization, not to publish our story.[*157]

But neither the *Daily Mail* nor Hancock and I buckled under Schor's legal threats. On May 2, 1996, the *Daily Mail* began our serialization, and the proverbial cat was now out of the bag. As expected, there was an almighty reaction from the public. Thousands of people sent letters and faxes to the SCA, and soon they were knee deep in paper! Nureldin must have surely realized that Hawass had tricked him into issuing a permit to the Schor Foundation/Florida State University team, whose real agenda was to hunt for the Hall of Records in the hope of proving the prophecies of an American mystic. The controversy escalated, and in July 1996 Hawass was obliged to cancel the permit of the Schor Foundation and Florida State University. Speaking on the *John Robbie Show* on the radio in South Africa on July 17, 1996, Hawass angrily spurted out that he had canceled the work of Florida State University (he omitted mentioning the Schor Foundation). Sounding very agitated, Hawass blared:

> The work that has been done here is by Florida University . . . it is not by Cayce or anything! And we found that even Florida University, they are not following the science steps! Therefore I wrote a letter two months ago that even that type of university are not following the exact steps that they are supposed to do! The Florida University, when I found that their work was not following the correct steps, I wrote a letter two months ago to the Department saying that they cannot do work again because they are not really following the correct work![35]

Also when he was interviewed on camera by Derek Watt of the *Carte Blanche* program for M-Net TV of South Africa, Hawass, most amazingly, denied any knowledge of the documentary that Said had shot at Giza for the Schor Foundation, even though Hawass actually appears in it, inside a tunnel under the Sphinx, talking about Indiana Jones.

When Hawass was asked by Watt about his connections with Schor and the ECF, this dialogue ensued:

Hawass: This is something that doesn't make any sense at all! This is an imagination of people who are psychics!

Watt: Why in the film, after you've done your Indiana Jones number, then there is a voice-over talking about the Cayce predictions that they are going to find a Hall of Records of 10,500 BCE on the film!

Hawass: If this is in the film I don't have it in my copy! My copy has only my interview inside this tunnel! But when they added what you are saying, and that is why they came and they made an interview with me to give evidence, accurate evidence that the Hall of Records is just an imagination and hallucination!

Watt: So you were led astray?

Hawass: Exactly!

Inevitably, with such blatant disinformation from all the parties involved, all sorts of rumors began circulating. One such rumor came from Said, who announced that the Schor Foundation and Florida State University had detected nine cavities or tunnels with their radar equipment, which, apparently, contained "metal" objects.[*158] Anyway, leaving all these rumors and the conundrum aside for a while, I took a flight to New York and drove to Virginia to attend the July 1996 ECF/ARE Egypt Conference at Virginia Beach. Not surprisingly, it turned out to be a rather interesting event . . .

BERTHA ON THE BEACH

It was at this same time that Hurricane Bertha struck the coast of North Carolina and Virginia, as well as Virginia Beach the evening before the conference! I was nearly decapitated by a sheet of aluminum torn from a roof and flying right at me! I was staying at the Ramada Oceanfront Hotel in Virginia Beach, along with all the other speakers, including Graham Hancock. We were all keeping to our rooms and were warned not to open any windows or doors to avoid creating wind tunnels inside the building.

The previous day Hancock had been in Washington, D.C., where he had given a talk to some senators, during which the controversy over the Giza events had been discussed.[*159] The subject was getting viral and, needless to say, was also discussed at the ECF/ARE conference.[†160] As I expected, neither Schor nor Jahoda had come, and so nothing new was said. Nonetheless, I took this opportunity to meet with Charles Thomas Cayce and

John Van Auken, both of whom were executives with the ECF/ARE. I asked them what relationship they had with the Schor Foundation and how the ECF/ARE was involved in this affair. They said that Schor and Jahoda, although life members of the ECF/ ARE, as well as regular funders and sponsors, were operating on their own accord in Egypt. I also asked them about Hawass's education at the University of Pennsylvania, which, refreshingly, they did acknowledge, saying, somewhat cagily, that the "ARE had played a role in this matter."

They were most anxious that I might turn the ECF/ARE conference into a political debacle. I assured them that I had no personal grudge against the ECF/ARE. No one could blame them for trying to validate the prophecies of their founder. It was Hawass and Lehner that I held responsible for using their influence to grant permits to non-archaeologists and, even worse, to allow them to perform explorations, drilling, and seismic work on and around the Sphinx and other experiments inside the Great Pyramid. At any rate, I gave Van Auken my assurance that I would not use the podium at the conference to discuss this issue. I just wanted to share the information with their members. We then parted on amicable terms.

A month later, to be precise on August 28, 1996, I received a telephone call from Joseph Jahoda. He was calling from his office in Virginia and wanted to know if there was a way of "patching up our differences." I took the opportunity to probe him to tell me more of what was going on with the Schor Foundation and their exploration at Giza. I had assumed that their permit had been revoked, as Hawass had forcefully said on the *John Robbie Show* more than a month ago, on July 17. But to my utter surprise, Jahoda insisted that their permit was still active! They were now waiting for approvals by the SCA and Hawass for other specific explorations.[*161]

It was in this telephone conversation that Jahoda reconfirmed that it was he who had been in charge of the drilling operation run by RSI back in 1978–79. According to him the drill was a massive one-hundred horsepower piece of equipment, the sort used for oil wells! He also repeated his story about the army coming with guns and stopping the drilling operations. As we argued on who was to blame for the latest hullabaloo with Schor and Hawass, Jahoda cut me short and began to speak of the "Work," a term used frequently by fervent Cayce believers and religious zealots, as if it was some great spiritual

or messianic mission for humankind: “The Work is more important than our egos . . . and he [Schor] will do whatever it takes to have peace and harmony so that we can continue the Work. . . . And here we are on a sacred journey trying to find sacred knowledge of the whole Universe, really . . . the world is at stake here.”

When asked point-blank whether they were looking for the Hall of Records, this was his reply:

> Well, I don’t want to answer that question, I cannot speak for Joe, but I know what I want to do, I want to learn everything there is to learn about Egypt . . . whatever it is, whatever is there we’ll find it . . . I can honestly tell you that this is a scientific project, we are there for five years or however long it takes, and we are going to find out everything we can learn about Egypt, project, everything, everything . . . whatever is there we will find it . . . whatever you think that means, that’s what it is. We’re scientists . . . if there is anything there I’m sure we will find it, if we are allowed to continue without interruptions from well-meaning . . . and people who lie!
>
> We are prepared to be there for as long as it takes to learn everything there is to know about the area, for mankind and knowledge, which, according to Hoagland, I don’t know how true he is, but what he’s saying is the knowledge, whatever knowledge is there, is important to bring to the world.
>
> I was very tempted to say “whatever.” But I didn’t . . .

A PUBLIC FORUM

In early September 1996 I was contacted by Derek Watt of the *Carte Blanche* show on the South African TV network M-Net, who wanted to make a short film about the latest events at Giza. Egypt was, after all, in Africa, so when the network saw the story in the *Daily Mail*, they naturally wanted to cover this controversy for their African viewers. However, they also wanted to film on location at Giza. I told them that the relationship between Hawass and me was not very friendly, to put it mildly. But they assured me that they would do their best to keep Hawass and me as far away from each other as possible.

I took a flight to Cairo and met the team at the Mena House Oberoi Hotel. Watt turned out to be a very tall (over two meters!) man with a friendly disposition. We became instant friends. Watt managed to get an interview from Hawass at the foot of the Sphinx. After listening to Hawass spurt his now legendary accusations about me being uneducated and a Jew and that my activities were a sort of Zionist plot to undermine Egyptian culture, Watt asked him about the promo film shot by Said in which Hawass appears in a tunnel under the Sphinx saying he was going to open this secret tunnel soon. Hawass's face turned red and blue, and he growled at Watt that what he had said on camera had been taken out of context and that he had been unaware of the true content of the film. He then looked at Watt straight-faced and denied any links with the ECF/ARE or the Schor Foundation and said he knew nothing about their intention to look for the Hall of Records. He accused the "Cayce people" of being psychics who had hallucinations.[36] Watt later told me that he could barely hide his disbelief listening to Hawass, for Watt had seen the promo tape and thus knew that everything Hawass was now saying could easily be contradicted! I told him that I was not surprised at this attitude from Hawass and that over the time I had known the man I had become accustomed to his convoluted rhetoric and disinformation. Many years later, in December 2013, I would, in fact, be surprised at how far Hawass would be willing to go with his propaganda and lies, but more on that later, in chapter 14. Meanwhile, an unexpected face-to-face confrontation with the two Joes was in the offing . . .

ENCOUNTERS IN DELAWARE AND NEW YORK

The Society for Scientific Exploration had invited Hancock, West, and me as speakers at a major symposium called "Return to the Source: Recovering Lost Knowledge and Ancient Wisdom," to be held at the University of Delaware on September 25–27, 1997. Other researchers, too, were invited to speak, including authors Colin Wilson, Paul Devereux, Rand Flem-Ath, and Paul William Roberts; mathematician Jay Kappraff; and geologist Robert Schoch.

The evening before our talks Hancock and I were interviewed on the popular Art Bell radio show *Coast to Coast.* Although I was no beginner in radio talks, this was quite a new experience for me. Bell's show was heard

across the whole of the United States, and interviews could run for several hours. Ours was to run for over three hours. Bell announced that we would be joined by a surprise guest. It turned out to be Richard Hoagland, the author of the bestselling book *The Monuments on Mars* and a well-known figure in the controversial debate over the so-called "face on Mars" mystery.[*162] Hoagland claimed he had a private meeting with Schor, who apparently had given Hoagland carte blanche to represent him in this matter. Hoagland, to everyone's surprising, said that Schor had admitted that he went to Giza to find the Hall of Records. Hoagland then said that he even had been officially invited by Said to be present at the "opening of the underground chamber," which apparently was scheduled to take place in early November 1996! A written invitation had, in fact, been sent to Hoagland by Said. Bell, who had a copy of the document, read it on air on behalf of Hoagland.

> I am happy to give you our invitation to join us on the Giza Plateau during the last week in October and the first week in November 1996, when we hope to be opening the first of the underground chambers, which the Schor Expedition has discovered beneath the sands and limestone of the Giza Plateau. As discussed, we expect to be doing further exploration in the area in the course of the winter and will keep you advised of dates, in case you wish to be present at our future digs.[37]

Inevitably there was an almighty reaction, and the rumor mill of the Internet shifted into top gear! There was a deafening silence, however, from Schor and Jahoda. To add fuel to the fire, Said gave an interview with Kenneth and Dee Burke of the *Leading Edge* newspaper, in which he asserted:

> I was over there for two years working in conjunction with a group called the Joseph Schor Foundation. It was about the search for Atlantis. There are a lot of published reports as to what the real purpose of the expedition was, but we were trying to find access to a room, which we believe we had identified, under the front paw of the Sphinx. That room was identified by the exploration of geophysicist/ seismologist Dr. Thomas Dobecki in 1991, and it was later confirmed by ground-penetrating radar in 1996.

> The Egyptians have been very resistant to our suggestions that we (1) drill a hole down into the room; and (2) excavate a tunnel at the back of the Sphinx which we think leads to that room.[*163]

To my great surprise, Jahoda turned up at the Delaware conference. He had come, he said, in an attempt to "reconcile all the parties involved for the sake of the Work." Hancock and I gave our talks in succession as usual, and when we had finished, the moderator asked us to stay onstage to answer questions from the floor. We took the opportunity to ask West and Schoch to join us onstage, this to the great delight of the large audience that packed the auditorium. I asked Jahoda to also join us, but he preferred to speak from where he was sitting. Jahoda was handed a microphone and, in a calm and reconciliatory tone, he introduced himself as the "director of the 1977–8 ARE/SRI Sphinx Project expedition," when they had drilled around the Sphinx, and that now he was the "director" of the ongoing Schor Foundation expedition.

When asked why they were not informing the public of their true intentions, Jahoda explained that the "lack of release of data" from the Schor Foundation was based on the strict requirement imposed on them by the Egyptian authorities. He then announced that Schor had invited Hancock and me to his offices in New York the coming Monday in order to "clear matters." We obviously could not refuse. Early on Monday morning Hancock; his wife, Santha; my wife, Michele; and I drove from Delaware to New York in a rented car. We first went to visit our friend, the filmmaker Bill Cote, who had worked with Said and West on the making of the NBC TV documentary aired in 1993. I wanted Cote to come with us to the meeting with Schor to act as witness and perhaps even film the encounter. Cote enthusiastically agreed.

Schor was the executive vice president of Forest Laboratories, Inc., on Manhattan's prestigious Third Avenue. Schor's private office was on the twenty-third floor. His colleague Joseph Jahoda was already there with him. The meeting started on the wrong foot when Schor insisted that it was to be "off the record." But then we figured that off-the-record information was better than no information at all, and so we reluctantly agreed to his request. An hour or so later I left this meeting with the satisfaction that much of what

I had suspected was now confirmed by the two Joes. As we parted company, we also agreed to keep in touch, but I also reminded the two Joes that I would maintain my position as a neutral and independent observer and that I fully intended to keep the public informed with all the news from Giza. The two Joes then informed us that they had parted company with Said over something to do with the ownership of the copyright of the documentary that Said had shot at Giza for the Schor Foundation.[*164]

HAWASS WAGES A MEDIA "WAR" AGAINST THE "NEW AGERS" AND "ISRAEL"

It was at about this time that Hawass began a media smear campaign against Hancock, West, and me. It began on February 10, 1997, with the help of an American independent reporter, Alexander Stille, who had gone to Egypt to interview Lehner and Hawass. Lehner escorted Stille around Giza while lamenting on how the "new agers" were causing much "harm to professional Egyptology and Egyptian culture." Stille decided to write an article for the *New Yorker* openly attacking the new-ager culprits, whom Lehner had identified and named as Hancock, West, and me! The article was titled "Perils of the Sphinx," and, without as much as a phone call to check his story, Stille accused us of "historical distortion" and "making aggressive use of pseudoscientific methods and the Internet and changing the way Egyptian monuments are seen by hundred of thousands of tourists."[38] Stille also wrote that Hawass "was in a dark mood about the new agers" because Hancock and I had "inflamed messianic hope" around the world, causing Hawass to be battered with letters and faxes.

A few months later, on May 7, 1997, Hawass called a press conference in Cairo because he wanted to "vent his frustration with a group of pseudo-scientists whose personal attack, through television and other media, has recently escalated to the point where it has become threatening."[*165] He then named his antagonists as Hancock, West, and me. According to Egyptian journalist Mona Salem (the *Middle East Times*, "Egypt Strikes Back at Pyramid Theorists" [May 8, 1997]):

> The custodian of the Pyramids and the Sphinx, Zahi Hawass, told a news conference on the May 7 that these allegations are part of an organized

> campaign against the symbol of Egyptian civilization. “A group of people are making an organized campaign. There are some people pushing them.” Hawass said, referring to Israel. . . . “There are people waging a war against us!” . . . Hawass identified them as Robert Bauval, an architect from Belgium [*sic*]; Graham Hancock, a British journalist [*sic*]; John Anthony West, a US tourist guide [*sic*]. Hawass said, “I was silent for a year, but it [the pressure] increased and increased. I was laughing at their views two years ago. . . . Years ago Anthony West somehow got permission to investigate [the Sphinx]. I came upon him one day tapping all around the Sphinx and I stopped the work. . . . We are not like Indiana Jones. We are scientists, and do everything carefully.”[39]

Hawass, it seems, was *actually asking* the national and international press to join him in a public relations counterattack “against a subversive and dangerous threat to Egypt and its civilization.” The result of this press conference was an immediate smear campaign by the world press. Mug shots of the “dangerous trio” were published in various newspapers and weekly magazines in Egypt, and the campaign eventually escalated internationally, to the normally sedate newspapers the *New York Times*[40] and the *Sunday Times* of London.[41] (For more on Hawass’s counterattack against me and my colleagues, see the section headed “Media Smear Campaign” in chapter 7.)

CHERRY PICKING WITH THE RAIDERS OF THE LOST ARCHIVES

In August 1997 an even more bizarre article appeared in the news section of the *Sunday Times* of London, headlined “Raiders of the Lost Archives Find Pharaohs’ Records.” At first this sensational claim made me wonder if perhaps it was not part of this “public relations counterattack” that Hawass had instigated in the international media. The article was written by Cherry Norton, the archaeology correspondent of the *Times.* This newspaper had, of course, an immense reputation for accuracy and for passing news through a stringent editorial process to ensure authentication of its claims. The great responsibility that fell on this well-established daily read by millions around the world demanded such high standards of first-class journalism. In short, the *Times* of London could be trusted for proper and accurate reporting. At

any rate, Norton's article ran as follows:

> Two British Egyptologists believe they have found the site of an ancient underground chamber containing evidence of a lost civilisation. Nigel Appleby and Adam Child, already dubbed the "raiders of the lost archives," are preparing an expedition to investigate a site near the great pyramids where they say the Hall of Records lies buried in the sand. They have been given permission by the Egyptian authorities to survey an area north of the Great Pyramid of Cheops using sensitive scanning equipment capable of detecting underground chambers. The Hall of Records, according to legend, is made of granite and sheathed with gold; it is said to contain artefacts and documents on the history of mankind whose discovery will herald a new dawn for civilisation. It is alluded to in the Bible and other ancient texts such as the Book of the Dead, Appleby said last week. . . . According to Appleby, when the three stars of Orion's belt are lined up directly over three of the great pyramids, the star Sirius is directly over the hall. By projecting its position on to the earth, its approximate position can be found.

I was dumbfounded. It sounded like a bizarre April Fool's Day scam, except, of course, that we were in August! The phone began to ring—first Hancock, then West, then others who had wondered the same. Who was this Appleby fellow, and, more bizarrely, how on Earth did he get permission from the Egyptian authorities for this Indiana Jones–style expedition. The story had the ingredients of a cheap thriller: the Hall of Records, a star map for a treasure hunt, a lost civilization, an underground chamber, and prophecies from the Bible! It was far too cranky to be taken seriously, yet here it was, in the news section of the world's most prestigious newspaper! I first tried to verify the story with the correct authorities: the British Museum, the Egyptian Embassy, and the SCA in Egypt, but it was all news to them too! The SCA claimed they had never heard of Nigel Appleby, let alone given him a permit for an expedition to find the Hall of Records at Giza. It finally turned out that Appleby had received a letter from Hawass that he had assumed was a "permit or the promise of a permit" for his "expedition."

I was beginning to get sick and tired of this media hullabaloo. The weight of ten years of stressful work and trooping around the world was beginning to

take its toll on me.[*166] I had been living on quick meals and bad diets, too much coffee and tea, too many vitamin boosters, and too many long hours in front of a computer screen. My immune system had weakened dangerously, and I caught a series of viruses and infections that left me totally drained and exhausted. A deep depression set in, and I was caught in a vicious circle of bad health and weariness.

My local doctor immediately ordered that I put the brakes on my activities and take a long break off the boil. But before I could do this, there were a few commitments that I just had to honor. I had a manuscript to finish—*The Mars Mystery*[42] with Graham Hancock—and I was booked for dozens of conferences until December 1998. Hancock came to the rescue. He got John Grigsby, his researcher, to take over the rest of my part in the manuscript. As for me, I canceled all conferences but one. This was the ECF/ARE 1997 Egypt Conference in August at Virginia Beach.

I knew that both Hawass and Schor were also invited as speakers, so I did not want people to think I was afraid to confront them face-toface by canceling my talk. It was not an easy decision. My kidneys and liver were seriously acting up, and I was totally fatigued from the many months of illness. John Van Auken, the director of the ECF/ARE, however, practically begged me to come, and he offered to pay for business-class tickets for Michele and me. He assured me that they would make my stay as comfortable as possible. I reluctantly agreed.

I shall never forget this trip. The East Coast of the United States was experiencing one of the hottest summers on record. This, coupled with my illness, the long flight from London to New York, the jet lag, and the seven-hour drive from Kennedy Airport to Virginia Beach just about did me in! Still, mastering all the inner energy I could, I managed to deliver a good talk to a packed audience. I was the first speaker, so after that I sat down in the audience and listened to Schor's talk, in which he confirmed that other than the possible "secret chamber" that was detected under the front paw back in 1991, in the last year (1996) the Schor expedition had also located with radar another much larger chamber beneath the rump of the Sphinx. Schor claimed to be 95 percent sure of this.

It was during this conference that I again saw Rufus Mosely, the TWA pilot who had worked with Hugh Lynn Cayce back in the 1970s. Mosely called me

up and offered to organize a private meeting between Hawass, Schor, Jahoda, Van Auken, and me. We agreed to hold the meeting in the Ramada Oceanfront Hotel's coffeeshop. It was to be one of the strangest experiences of my life. I took a strong dose of painkillers and went down to the lobby to meet the men. Hawass, Schor, Jahoda, Van Auken, and Mosely had just come from the latter's home, where they had lunch. It was the first time I saw them all together. They all acted like old friends. Hawass was impeccably dressed in a beige suit, and with him was an attractive Egyptian lady introduced to me as a "journalist friend." The meeting began with the usual polite conversation, during which Hawass, in a blatantly tongue-in-cheek manner, pretended to scold Schor for having "misbehaved" during the Giza expedition by "letting the TV crew run around taking films all the time." Hawass then stared at me with an annoyed expression and expressed his anger at me for having spread lies about him and the Schor expedition. I replied that I had reported the facts as I understood them and that I also intended to carry on doing so. I pointed out to him that he had, on the other hand, used the media to smear my name and my work. Nonetheless, it was proposed that we could agree to disagree but at the same time keep things civil. Hawass then promised me access to the site and an open policy regarding information.

The meeting was over. There was, however, a brief awkward moment when Boris Said suddenly appeared at the restaurant with his girlfriend. Everyone politely greeted him, and then Said and his friend went to sit elsewhere. The meeting had taken just over a half hour. We all shook hands and parted company. This was the beginning of a volatile and shaky entente cordiale. Back in my room, there was an urgent call from Graham Hancock, who was in England. Boris Said had just telephoned him saying that he had video footage of the Schor expedition that showed that they were not only frantically looking for a secret chamber under the Sphinx but that they also had made important discoveries. Boris Said had offered to send copies of these films to us. Later I stumbled into Boris outside the Ramada, and he repeated the same offer. But as tempting as it was, I declined, for I decided to give the entente cordiale a fighting chance to work. It was a mistake. I soon would find out that this entente cordiale was a ploy by Hawass to get me off his back . . .

THE "ENTRANCE" TO THE HALL OF RECORDS

Around September 1997, hardly a month after the meeting at the Ramada Oceanfront Hotel in Virginia Beach, I got a whiff from a good informer in Cairo that Schor and his team, as well as Said and his film crew, were back at Giza! Furthermore, the rumor was that Schor was planning a drilling operation for 1998! Why wasn't I now surprised? Well, having witnessed with my own eyes the friendly manner Hawass had displayed with Schor and Jahoda and the ECF/ARE senior members at Virginia Beach, it was clear to me that Schor and the ECF/ARE had the full support and cooperation of Hawass. Clearly the entente cordiale was off, since neither Hawass nor Schor had bothered to let me know of their new exploration at Giza. As always, there was the clampdown on information.

But I was eventually to find out, as we shall now see here below that the Schor and Said team had conducted bizarre acoustic experiments, daring explorations, even drillings around the Great Pyramid from November 1996 to March 1998! Meanwhile, it was obvious, and contrary to Hawass's assertions, that the permit for the Schor expedition to work at Giza had never been revoked.[*167] It was also obvious that the intent of their work was not finding faults and chasms, as Schor had misleadingly informed us when he issued his legal threats. Clearly there was a frantic search for something—something worth the huge financial investments Schor was making and the great risk Hawass was taking in handing a permit to a known Zionist and ECF/ARE life member.

But what?

What could this "something" be?

What was Schor looking for with such a sense of urgency?

ENTER THE MAN FROM MARS

I was not to find out the full details and amazing deceit by Hawass and Schor regarding their activities at Giza until late July 1998, through a rather unexpected source. Meanwhile, the phony entente cordiale received another boost of publicity in a place that could not have been more alien and farther away from Giza: Alaska. An Egyptian living in Los Angeles, Abass Nadim, had managed to persuade Hawass to attend an open debate with Graham Hancock and me, as well as other players that had entered the controversy over the dating of the Sphinx, such as the eminent astronomer E. C. Krupp,

Ph.D., which was to take place in May 1998 on a cruise ship sailing from Vancouver to Alaska. Unfortunately, at the very last minute I had to cancel my participation because of my illness. John Anthony West decided to replace me. It was during this cruise that something rather unusual happened.

The master of ceremonies was Art Bell, of the *Coast to Coast* radio show. Bell had met Hawass in Egypt and had interviewed him on his show. A few weeks earlier, however, Bell had also interviewed Richard Hoagland, the ex-NASA employee well known for his controversial theories on the planet Mars, and a gentleman named Larry Hunter. The latter had been feeding Hoagland controversial rumors about Giza, including that supposedly secret excavations were taking place inside the Great Pyramid and, more intriguingly, that Hawass had been removed from his post and was about to be arrested by the Egyptian police. Hunter was running a website with a colleague, Amargi Hillier, that posted the most outrageous rumors and claims about Giza.[*168]

I had been paying mild attention to this website over the previous few months because many such rumors concerned Hancock and me. Hawass was openly confronted by Bell with these accusations on the cruise while he was onstage in front of a large audience. Hugely embarrassed, Hawass ironically turned to Hancock and West for support. Although they had been at odds with Hawass for many years—and were still hotly debating the Giza issues—they felt that the accusations made by Hunter were untrue, certainly the one about Hawass being fired. So Hancock and West condemned Hunter and Hoagland for spreading false rumors, and furthermore, I joined them in posting statements on the Internet to that effect.[†169] But that, of course, did not mean that there had not been irregularities and odd goings-on at Giza. Nonetheless, I was totally against the spreading of false rumors and abhorred characters like Hunter who confused an already confusing situation with unverified claims.[*170]

Sometime after the Alaskan conference I was contacted by Hoagland, who was still insisting that he had evidence of strange activities at Giza. He informed me that Boris Said had provided him with video footage of the Schor expedition, as well as video film originally shot privately on Hi8 8-mm video inside the normally out-of-bounds Relief Chambers in the Great

Pyramid by someone who had been with Said and Schor at the time. I told Hoagland that Said had indeed offered this material to me a year ago but that I had turned it down to give (the now-defunct) entente cordiale a chance to work.

However, as I was now getting out of my long illness and planning a holiday with the family to the United States to stay with old friends in San Diego, California, I told Hoagland that perhaps we could meet and he could show me the tapes. So it came to be that we indeed met at my friends' place on August 22, 1998. Unfortunately, Hoagland brought along the wrong videotapes! He assured me, however, that he would send me the correct tapes by mail upon my return to England. Hoagland kept his promise, and the videotapes arrived by FedEx at my home two weeks later.

There were two tapes, which I first had to have converted from the NTSC format to PAL at a local electronics shop in Buckinghamshire. When this was done, I eagerly played the one marked "Secret Chamber– Schor/Said un-aired video of Schor Expedition" and was stunned! For what was shown was a fully professional TV documentary—complete with title sequences and gaps left for commercials—that covered the events of the Schor expeditions from November 1995 to February 1997. The title said it all, and there was no doubt whatsoever that Schor had been focusing all his resources in a bid to find a secret chamber under the Sphinx and, so it also seemed, inside the Great Pyramid.

The narrator introduced Schor as a man who was devoting his time and money to finding evidence of a "lost civilization" and was now at Giza to search for clues and, more specifically, for a secret chamber that might contain the records and artifacts of the legendary lost civilization of Atlantis. The narrator also introduced the expert in radar technology, the scientist Thomas Dobecki, who had been recruited by Schor sometime after the 1991–93 West-Schoch expedition, during which, ironically, Hawass had openly condemned the latter's tampering with the Sphinx. Using the then-new state-of-the-art radar that Schor had hired for this expedition, Dobecki was apparently able to confirm the existence of a possible chamber under the front paw of the Sphinx as well as a larger possible chamber under the hind part of the Sphinx. The team is then shown going into that larger chamber, where Dobecki also confirmed that there was a tunnel detected by the radar that

leads straight toward the Sphinx in the east. “Could this tunnel be the entrance to the fabled Hall of Records that Cayce said was under the bedrock around the Sphinx?” the narrator tantalizingly whispered to the viewers . . .

THE “SECRET TUNNELS”

Perhaps to also promote or hype this forthcoming documentary, since May 1995 Hawass had begun to spread a rumor in the Egyptian media that there were “secret tunnels” under the Giza Plateau. For example, in an interview given for the *Egyptian Gazette* of April 14, 1996, which is only eleven days after he had awarded the exploration permit to the Schor Foundation, Hawass claimed, “[There are] many hidden tunnels and corridors around the Pyramids and the Sphinx. The locations, features, and purpose of these tunnels are still unknown . . . [I] will reveal the secrets of the three tunnels inside the Sphinx . . . [I] will also announce how many tunnels there are around the Khufu Great Pyramid.”

There were, also, many rumors in autumn 1997 circulating at Giza that a deep well shaft had recently been discovered by Hawass under the causeway that linked the Sphinx with the Second Pyramid.[*171] But in actual fact Boris Said had already explored this well shaft as early as 1992 (and also apparently late in 1995), and in any case this well shaft had also been well known to Hawass for many years,[43] since it had been originally discovered in 1935 by the Egyptologist Selim Hassan, who was then the director-general of the Egyptian Antiquities Department.[44] Hassan had recorded that the shaft descended deep into the natural bedrock and opened up into a sort of large man-made chamber in which were found two empty granite sarcophagi placed inside niches cut into the walls of the gallery. Hassan could see the well shaft descending even farther into another chamber below (the one Hawass was rumored to have “discovered” in 1996!), but it was totally submerged in water. So clear was the water, however, that Hassan could discern a “colonnaded hall” and another sarcophagus.[45] Since 1965 the well shaft was used as a water well for the local area, but no one had been tempted to explore it further.

In 1996 it would seemed that Schor and the ECF/ARE saw this as an opportunity to associate the submerged “unexplored” chamber at the bottom

of the well shaft as a possible “entrance” leading to the Hall of Records of Atlantis under the Sphinx. It was a clever stunt (a hoax, rather, skeptics might say) but, as we shall see later, it totally backfired. We have already seen how Boris Said had already inspected the well shaft in 1992 and again in 1995 and had reported to Schor that the water in the bottom chamber had been drained with a pump by Hawass (indeed, the pump was still there in early 1996). Hawass had taken a keen interest in the well shaft and was thus preparing the bottom chamber for further excavations. In February 1997 members of the Schor team went back and this time reached the lower colonnade hall, which had been cleared of water and had only a thin layer of mud remaining on the ground. With them was James Hurtak, the notorious author of *The Keys of Enoch*, as well as the small TV crew of Boris Said. When some of the mud was washed off parts of the floor, to their (apparent) great surprise they saw the lid of a large sarcophagus fixed to the ground. The lid was made of black granite and appeared to weigh several tons. This exploration and discovery was all captured on film in which we see members of the Schor Foundation descending with alpine gear into the well shaft (the so-called Tomb of Osiris), and hear the narrator say:

> Will we find the answer somewhere below us, in the underground world of the god Osiris? Is the true history of humankind hidden there in a secret chamber just as Edgar Cayce predicted? . . . An old Nubian guide told of a cave at the bottom of a dry well-shaft. In the dust and confusion a young laborer described a sarcophagus and a tunnel . . . in the fifty years since then, the Aswan Dam was constructed and the water table rose flooding the lower levels of the well. Then slowly the water began to recede till finally, several months ago, [exposing] the chamber of the lower level of the old shaft. Then in a cold day in February [1997], two members of the crew found the doorway . . . but getting through it was another matter entirely. . . . The team would have to repel [*sic*] down a sheer rock face and then swing over to the narrow entrance. It was slow, dangerous work. The door led to a short tunnel, to another vertical shaft.

We then see the team going down into the lower chamber. They set up the camera to transmit images to Schor, who is with Jahoda and Dobecki outside near the Sphinx. They all are looking at a video screen, and Schor shouts

instructions to the crew down below in the well shaft.

Schor, talking into a walkie-talkie, says, “Good job guys! Let us know when the camera is ready. Okay. It looks that there’s something of interest right here.”

One of the crew members pours water from a plastic bottle onto a spot on the floor and exposes what looks like the lid of a black sarcophagus. He shouts with excitement, “Looks like a sarcophagus down here!”

With the crew members unable to move the heavy granite lid, Schor sends Dobecki with the radar down the well shaft. Dobecki is then seen operating the equipment. He explains, “According to our ground- penetrating radar, the lid was about eighteen inches thick, and then about 2.5 meters under it there was a space, which was 2.5 meters wide, with a domed ceiling, leaning down at an angle of twenty-five degrees in the direction of the Sphinx.”[*172]

Schor was convinced that he had found the secret entrance to a hidden tunnel under the sarcophagus leading eastward under the Sphinx and probably into the secret chamber or Hall of Records that the ECF/ ARE had detected with the seismographs back in 1978 and again in 1991. Schor then tried to get an additional permit to excavate, but apparently the Egyptians refused for fear of damaging the Sphinx. The TV documentary therefore ends at this cliff-hanging moment but with the assurance from Schor and Hawass that soon they will open the secret chamber live on camera for the world to see.

A few weeks after February 1997, Hawass got the international media into a frenzy by announcing that he had (re)discovered the Tomb of Osiris![*173] This, of course, turned out to be none other than the same lower chamber in the well shaft that Schor had “discovered” a few months earlier, which, of course, Selim Hassan had originally discovered in 1935![†174]

Meanwhile, Said could no longer hold in his anger and frustration. He now claimed that the discovery had been “stolen” from him by Hawass and that he had lost trust in that man completely.[46] Needless to say, the relationship between Said and Hawass had completely collapsed, with Said threatening to instigate a legal attack in Egypt against Hawass with, apparently, the support of “important people.” Said was claiming that he had evidence that would incriminate Hawass and send him to jail.[‡175] I took this with a good pinch of

salt. I knew, as everyone in Egypt did, that as long as Hawass had the full backing of the Mubarak clan, nothing could make him budge from his position of power.

Around mid-September of 1998 I decided to phone Rufus Mosely at Virginia Beach. Mosely, we shall recall, was the TWA pilot who had worked with Hugh Lynn Cayce on the Egypt Project back in the 1970s. I knew that Mosely had been closely monitoring the various ECF/ARE expeditions at Giza, so I asked him if he had any news on the Schor Foundation. Mosely informed me that he had been at Giza only a week ago with Schor and his team and that they were now drilling boreholes somewhere between the second and third small subsidiary pyramids, also known as the Queen's pyramids (known in archaeological jargon as G1c and G1d), on the east side of the Great Pyramid. According to Mosely, Schor was trying to prove to Hawass that the radar was reliable so that he would then let Schor back at the Sphinx to drill more holes to confirm the existence of the "secret chamber."

"NEW YORK, NEW YORK" AGAIN

On October 5, 1998, I took a British Airways flight from London to New York. I booked a room at the very cozy small hotel where I usually stay on 44th Street. As I had two days to spare over the weekend—Schor was seeing me on Monday—I called West, who promptly invited me to come visit him at his place in Athens in upstate New York. After the two-hour train ride from Manhattan, I arrived in the very wonderful rural setting that upstate New York can be in late summer. West was waiting for me at the station in an old four-wheel-drive car. It was chilly but clear and sunny. West lived at the time on the Hudson River's edge in a cozy timber house that was attached to a country hotel. We naturally talked of Giza and the Sphinx and the situation surrounding Hawass and Schor. West was expecting the visit of a lady friend, and he was eager for me to meet her.

Paula Tsaconas turned out to be a soft-spoken lady in her early forties, with a remarkable glitter in her eyes and that wonderful Californian zest for life, health, and avant-garde ideas. She apparently had amassed considerable financial wealth, something to do with investments in telecommunications in the Far East. Tsaconas was very keen to hear of an idea that I had, which I called "Project Equinox 2000." This entailed setting up a communication

base in Cairo to be operational through the end of December 1999. The objective was to be a contact base to inform the world of the unfolding events taking place at Giza, especially the promises Hawass had made about opening the Gantenbrink door and also allowing the Schor Foundation to drill more boreholes under the Sphinx.[*176]

There was, as well, the much-hyped Millennium Party, at which Hawass had promised the world that he would place a golden capstone by helicopter on the top of the Great Pyramid at midnight on December 31, 1999 (see the prologue).[*177]

On Monday I returned to New York to meet Schor at his office. The meeting was friendly but ultimately fruitless. Schor simply repeated his "obligation of confidentiality" toward Hawass and the Egyptian authorities and thus was most reluctant to discuss his expeditions at Giza in any worthwhile details. I told him that I had been commissioned by Random House to write *Secret Chamber* (the first 1999 edition), so my interest was to tell the story of these then-recent events on the Giza Plateau as best and as truthfully as I could. I also informed him that I had actually seen the unaired TV documentary that was shot by Said for the Schor expedition at Giza in 1996–97 and would thus rely on what was in it. Schor simply nodded and smiled. We parted company.

While still having a day to spend in New York City, I decided to visit my friends Bill and Carol Cote. Bill had been part of the 1991– 93 ECF/ARE–funded West-Schoch expedition and had been largely responsible for the making of the famous NBC documentary *Mystery of the Sphinx*, which was presented by Charlton Heston. Bill Cote was the owner of BC Video, which specialized in this genre of films. He was also a close friend of the well-known psychic Ingo Swann, who had made a sensation in the 1970s as the team leader of the Remote Viewing Program run by SRI International for the CIA.

We shall recall that the SRI International's Remote Viewing Program (see chapter 9) was running parallel with SRI International's Sphinx Project at Giza, funded by the ECF and supervised on location by Hawass and Lehner. I recalled reading somewhere that Hugh Lynn Cayce had asked Swann to "remote view" the Sphinx area, so I asked Bill Cote to take me to see Swann.[48] A meeting that same day was arranged at Swann's home on 25th

Street. Swann lived in a typical artist's den: a basement flat decorated with his surreal paintings and with exotic objects all over the place. A man in his early fifties, Swann was funny, gentle, and a refreshingly honest man. I liked him immediately. He confessed that his remote viewing powers had waned considerably since the Remote Viewing Program days and that he made a living mostly from his paintings. Swann was not too keen to talk of those days back in the 1970s, but he was open about the matter of Giza and the Sphinx. It had not been the ARE who took him there, but the author Peter Tompkins. He and Tompkins had spent a few days examining the Giza Plateau, with Swann trying to use his psychic skill to locate underground chambers or tunnels. Oddly, Swann was convinced that the Hall of Records, if it existed at all, was not at Giza. He said he "saw" no hidden chambers around the Sphinx, but rather plenty of tunnels and galleries, which seemed to crisscross each other all over the plateau.

I offered the suggestion that perhaps the legendary Hall of Records may not be a chamber as such but something else, perhaps something much smaller, like a chest containing papyrus texts. I was, of course, thinking of the Westcar Papyrus and the story of the magician Djedi. Swann said he would be ready to give it another go at Giza. His method was at least nonintrusive, and surely no permits would be required for him to walk around the Giza Plateau using his "psychic power" and his mind to "locate" a secret chamber. Although I did not give any currency to this type of psychic archaeology, there was, as far as I could see, no real harm in it. After all, the difference between "remote sensing" and "remote viewing" was the difference between pitting electronic equipment against the paranormal abilities of the human brain. At any rate, I returned to England feeling satisfied that I had tried all I could with Schor. And on October 24, 1998, I gave my first public talk after my protracted illness. This took place at the **"**Questing Conference**"** in London organized by my friend, the author Andrew Collins. I was in high spirits and decided to enjoy myself with the audience by giving a very informal talk. I also showed excerpts from the Said/Schor expedition, which I felt I wanted to share with the public.[*178]

A few days later I took a flight to Cairo, this time hoping to meet (again) the main protagonist of this "Giza-gate," as I now was beginning to call this never-ending saga: Zahi Hawass, in person . . .

AN OLD MERC AND A WHITE MONGREL

I arrived in Cairo late in the evening. As usual, my loyal taxi driver, Mahmoud El Kirsh, was there to meet me with his tatty 406 Peugeot.[*179]

I told Mahmoud El Kirsh that I was going to import an old 1987 Mercedes Benz 300E for my stay in Egypt and that he would drive it. Mahmoud's eyes gleamed with pride and expectation, for a Mercedes, no matter its age, was regarded as a great status symbol in Egypt. He drove me to Giza, where I was booked to stay in the flat belonging to my friend Mohamed Nazmy, who had kindly offered the use of his working flat, which was conveniently located only a few minutes' drive from the Giza Plateau. Nazmy was the owner of Quest Travel, one of the most successful of the spiritual tour companies in Egypt. West had been collaborating with Nazmy for years, and ironically, the latter was a very close friend of Hawass.

Quest Travel and Hawass

I met Mohamed Nazmy in 1995 when he was setting up Quest Travel. From 1996 to 2003 I hosted some of Quest Travel's tours to Egypt, especially the series "Stars & Signs I, II, III and IV." In December 2005 I came from England and rented an apartment on the fourth floor of a building partly owned by Nazmy, where I wrote one of my books, *The Egypt Code.* The apartment had a direct view over the Great Pyramid, an inspiring sight, to say the very least, for my writing moods. During my stay in Cairo I hosted a few tours for Quest Travel and gave some talks to its clients at the nearby Mena House Oberoi Hotel. Nazmy and I were good friends until we fell out in early 2008, mainly due to his growing collaboration with Hawass, to which I strongly objected, for obvious reasons.

I left the rented apartment and returned to England. Since the fall from grace by Hawass in July 2011, I have met Nazmy a few times in his office at Giza in order to dissuade him from continuing his collaboration with Hawass. Various well-known authors, especially Americans, collaborate with Quest Travel: principally John Anthony West and Nikki Scully. Quest Travel also conducts special spiritual tours for esoteric organizations such as the Rosicrucians of San Jose on a regular basis.

Nazmy managed to arrange an appointment with Hawass for me. The next day I made my way on foot from the Mena House Oberoi Hotel to Hawass's office on the northwest side of the Great Pyramid. His staff immediately recognized me from my various TV appearances and, of course, the mug shots in the local press. As offices go, Hawass's was typical of any government Egyptian official, meaning chaotic. There was often a flurry of

activities, with secretaries barging in and out, papers to sign, messages to pass, and visitors to usher in. Two or more visits took place at the same time, with conversations mingling while Hawass handled a constant dialogue on the phone, often screaming instructions to some subordinate trembling on the other end. On this occasion, to add a little color and humor, I brought along my local pet dog, Coco, a white mongrel female that looked like a cross between a British sheepdog and a cocker spaniel.[*180] Coco's overwhelmingly amorous nature caused pandemonium, with Hawass's personal secretary refusing to enter the room. Coco had to wait outside in the garden.

As much as Hawass has a formidable, sometimes even fierce disposition, there is something about him that is disarmingly charming and oddly friendly. He can treat you as an old school buddy, with warmth and humor, or be as cutting and blunt as a British schoolmaster with a Byzantine temper. Someone once described Hawass as a cross between a scorpion and a peacock, which kind of sums it up. He and I have an ongoing open rivalry that, I think, he finds hard to comprehend. He knew, of course, of my recent visit to Schor in New York. Although he said that he could not tell me much about Schor's work, he nonetheless had instructed Schor to be as open as possible the next time we met.

We also discussed my Equinox 2000 project, and I asked him if we could place a podium in front of the Sphinx. He had no objections to the idea but said that it would be not be possible to set up this podium, as all the area was already all reserved for other activities. He had another suggestion: he could arrange with the sound and light company to place a small podium outside the necropolis itself, somewhere perhaps in the area near the car park not far from the Sphinx. Hawass then caused me to open my eyes wide with surprise —caused me to "fall off my chair" would be a better expression—by casually asking me if I, as well as Graham Hancock and John Anthony West, would kindly consider joining him in the making of a TV documentary with FOX TV to be shot at Giza in late November. I said that I'd love to but would have to first discuss this with Hancock and West before confirming.[*181]

CARTE BLANCHE AND FOX

Upon my returned to England I was contacted by Joy Wilson-Price, the producer of the popular *Carte Blanche* program of the South African

Broadcasting Corporation's M-Net TV channel. I had worked with Wilson-Price once before, and she now wanted to do a story on the recent events at Giza. Filming on location began in early November 1998, with Derek Watt, the well-known TV host, and Diana Lucas, a producer and director for *Carte Blache*. West and Hancock also happened to be in Egypt at the time and were interviewed by Watt. Lucas also managed to get Hawass to give a lengthy interview and show them around some of his new "discoveries" at Giza.

Amazingly, Hawass also agreed to do a joint interview with me in front of the Sphinx![49] In this film Hawass openly discussed the Schor expedition and, even more amazingly, acknowledged that he knew that Schor was looking for the Cayce Hall of Records. He also confirmed the drilling that Schor had done in 1998 and said that he had allowed the drilling only to prove or disprove the Cayce prophecies. Hawass then said that nothing was found at the place where Schor's radar equipment had indicated "cavities," which only proved that the radar was unreliable.

A few days later, on November 14, 1998, the FOX TV crew, led by Nancy Stern, a producer from New York, began the shoots for their documentary. Nancy managed to organize a shoot at the famous Fishawi tea house in the Khan El Khalili bazaar, with Hawass, Hancock, West, and myself smoking *shishas* (water pipes) and having a heated discussion on the merits of our theories related to the Giza Plateau. Hawass had agreed with FOX TV to do, on camera, the live opening of a tomb belonged to an official called Kai of the Fourth Dynasty, as well as the live opening of the Tomb of Osiris; that is, the deep well shaft behind the Sphinx. Hawass also had promised FOX TV to open live for the first time one of the small Queen's pyramids next to the Menkaure, the Third Pyramid. The documentary was aired on FOX TV on March 2, 1999, hosted by Maury Povich and Suzy Kolber.[50]

ICE COLD IN MANHATTAN

Meanwhile, early in January 1999 I again went to New York to meet Schor. It was bitterly cold, and New York was snowed under. Again, Schor received me very cordially, but this time the mood was ice cold. Schor said he could not tell me much. Although Schor confirmed that Hawass had asked him to "open his books" to me, he now could not do so because he had given "exclusivity" to a writer to do a book on the 1996–98 Schor Foundation

explorations at Giza. I told Schor that the problem all along was that he and Hawass had wanted to search for the Hall of Records in a covert manner, and that now the public and the media had seen through this. I said that perhaps a better approach would have been for them to come straight out and declare their true intentions. And although I didn't approve of intrusive explorations at Giza, such as drilling, seismographic tests, and excavations, I felt that nonintrusive explorations were acceptable as long as they were undertaken openly and with full transparency.[51]

While in New York I was invited by ECF director John Van Auken to give a short talk on January 22. I didn't see any harm in accepting, so on January 21 I drove to Virginia Beach via Washington, D.C., where I took the opportunity to visit the George Washington Masonic National Memorial in nearby Alexandria, Virginia. The building was apparently designed to represent the Lighthouse of Alexandria crossed with the design of Solomon's Temple in Jerusalem.

When I arrived at Virginia Beach the next day at noon, Van Auken took me to lunch. With us came a film producer who was planning a TV documentary on the ECF/ARE. It was during this lunch that Van Auken reconfirmed to me that they had "contributed in some way" to Hawass's Ph.D. courses at the University of Pennsylvania in the 1980s. From his viewpoint Van Auken saw no harm in this, but in my own view this could be interpreted by the U.S. Department of Justice as a form of bribery of an official from a foreign government, since Hawass had clearly paid back by granting permits, directly or indirectly, to the ECF/ARE. Hawass naturally would vehemently deny that he made any deals with the ECF/ARE or its life members, such as Schor or Jahoda. So with failure to produce any hard evidence of such possible deals, it would always amount to Hawass's word against anyone who would accuse him of such "unorthodox dealings." Presumably his powerful American friends had shown him how to use legal threats, as when, back in 1996, John Anthony West had accused him of precisely this.

Hawass vs. West, 1996

In January 1996 John Anthony West sent a status report to all the investors of the 1991 Sphinx Project, one of whom was Schor. In this thirty-page report West exposed his conflict with Boris Said over the NBC documentary *Mystery of the Sphinx* and the

earnings thereof. He also added a “stop press” (Breaking News) dated January 20, 1996.

> As I write this (January 20 1996) a couple of people have called me to say that the Schor proposal has been approved, or is about to be approved, by the Egyptian Antiquities Organization. If this information is correct it will set in motion another chain of interesting events. I wonder if the Egyptian Authorities (EAO) realize they are actually sponsoring an expedition designed to vindicate Edgar Cayce—under the cover of the Schor Foundation Inc. and Florida State University? They (the EAO) have declined to act upon our genuine, objectively motivated scientific inquiry sponsored by a major University (Boston/ Princeton), and instead are opening their doors to a covert attempt to justify the channeled vision of a great but undeniably Christian mystic. . . . Zahi certainly knows of Schor’s Cayce connections. I believe the Cayce Foundation was instrumental in sponsoring/or financing Hawass’s post graduate studies at the University of Pennsylvania.

Somehow a copy of West’s letter fell into the hands of Hawass, probably via Schor. On September 8, 1996, while the Schor Foundation team was doing “exploration” on the Giza Plateau looking for the Cayce Hall of Records with a permit granted by Hawass, West received a letter from Hawass threating legal action for West’s comment that he believed “the Cayce Foundation was instrumental in sponsoring/or financing Hawass’s post graduate studies at the University of Pennsylvania.” Hawass was “shocked and appalled” by this and had been advised by his legal counsel that these statements constituted defamation per se and were legally actionable. The matter was settled amicably after West apologized.

This Hawass/West face-off was not the first time that “my word against yours” would be brought into a legal action involving Hawass and questionable permits for explorations at Giza. Indeed, one such situation ended up in the High Courts of London in what was possibly the most bizarre legal case in archaeology concerning a “secret door” in the Great Pyramid and the potential for big-buck TV documentaries. . . .

11

SECRET CHAMBER

German Scientist's Claim a Hoax!

EGYPTIAN GAZETTE, APRIL 28, 1993

No one is allowed to use any results of this work for com mercial business.

ALI HASSAN, UNDERSECRETARY OF STATE FOR PHARAONIC ANTIQUITIES,
LETTER TO THE BBC, JANUARY 27, 1994

I would hope that after payment of all expenses I will still receive an income of several million dollars.

RUDOLF GANTENBRINK, MAY 1994

STARS AND SIGNS

My involvement with the mysterious shafts in the Great Pyramid goes back to June 1983. It was then that I wrote to I. E. S. Edwards, the eminent Egyptologist and world expert on the pyramids of Egypt, to tell him about my discovery of a correlation between the three royal pyramids at Giza and the three stars of Orion's belt, a concept now, after more than a quarter of a century, widely known as the Orion correlation theory.[1]

A few months later Edwards referred me to the work of Virginia Trimble, Ph.D., and Alexander Badawi, Ph.D., in connection with the erroneously named "airshafts" inside the Great Pyramid of Giza.[2] Trimble and Badawi had shown that the southern shaft of the King's Chamber, which was angled at about forty-five degrees to the horizontal, had been directed to Orion's belt at the center of the Orion constellation mentioned in the Pyramid Texts in connection with the "astral rebirth" of "Osiris" and the departed pharaohs. It was a few years later in 1986 while in Australia that I also discovered that the southern shaft of the Queen's Chamber in the Great Pyramid had been directed toward the star Sirius, the latter identified with Isis, the sister-wife of

Osiris and mythical consort of the pharaohs.[3]

This discovery was published in 1990 in the Oxford journal *Discussions in Egyptology* in an article titled “The Seeding of the Star-gods: A Fertility Ritual in Cheops’s Pyramid?” In this article I pointed out that the shafts in the Queen’s Chamber, unlike those of the King’s Chamber, did not pierce the pyramid throughout but, instead, stopped somewhere within the core of the structure. So far no one had explored inside these shafts to find out where they led. Some crude probing with rods had been done by Howard Vyse in 1837, Waynman Dixon in 1872, William Matthew Flinders Petrie in 1881, and various other explorers.[4] I had postulated that the southern shaft of the Queen’s Chamber should have the same stellar connotations and alignments as its counterpart in the King’s Chamber and that the star Sirius was an obvious contender. I did the calculations (in those days by hand!) and had them confirmed by the Australian astronomer John O’Byrne of the University of Sydney.[5] Flinders Petrie had measured the slope of this shaft and given it as thirty-eight degrees and twenty-eight minutes,[6] which was sufficient data to allow me to work out, using the rigorous formula for precession calculations, that the altitude of Sirius was very near to this angle ca. 2750 BCE, a date that fitted within the range for construction of the pyramid obtained by Egyptologists using conventional archaeological methods.

I thus concluded that the shaft had been deliberately aligned to this very special star of ancient Egypt. The matter rested there until I received a fateful telephone call in December 1992. Iorweth Eiddon Stephen Edwards, Ph.D., better known simply as I. E. S. Edwards, was regarded as one of the world’s leading authorities on Egyptian pyramids. He had started his career in 1934 when he joined the Department of Antiquities at the British Museum. During World War II he was stationed in Egypt, where he collated the data and material that led to the publication in 1946 of the classic book *The Pyramids of Egypt*.[*182]

In 1955 he became the keeper of Egyptian Antiquities at the British Museum, a post that he held until his retirement in 1974. It was under Edwards’s keepership that the famous Tutankhamun Exhibition in London took place in 1972. A member of the British Academy since 1962, keeper of Egyptian Antiquities at the British from 1955 to 1974, and vice president of the Egyptian Exploration Society until 1988, Edwards’s academic reputation

was as immense as it was impeccable, and thus his word carried much weight when it came to Egyptian pyramids. We had become acquainted in 1984, and through the years Edwards and I developed a friendship that was to last until his death in September 1996. He had been very interested in my work, and we held a correspondence on the issue of the Giza pyramids throughout the years.

Edwards's phone call on December 15, 1992, however, came as a bit of a surprise. He first asked me if I had done any studies on the shafts of the Queen's Chamber in the Great Pyramid. I referred him to my article in *Discussions in Egyptology*. It had been Edwards, in fact, who had introduced me to the editor of this journal, Alessandra Nibbi, back in 1987. He then dropped the bombshell: a German team had been exploring these shafts with a miniature robot since the beginning of 1992. The work was being carried out under the supervision and permit of the DAI in Cairo, whose director was Rainer Stadelmann.

According to Edwards, "In their first attempt they were unable to go very far into the shaft, and they had sent to Germany for a more powerful machine."[7]

I informed Edwards that I was planning a trip to Egypt in late February 1993 and asked him for an introduction to Stadelmann. Apparently Stadelmann and Edwards were not on good terms in those days, so Edwards suggested that perhaps his good friend Henry Riad, ex-director of the Antiquities Department in Cairo, could perhaps arrange this for me. It happened that my cousin's husband in Cairo, John Orphanidis, was acquainted with Riad, and through him an appointment was finally arranged for me with Stadelmann for early March 1993. Meanwhile, I wrote a letter to Stadelmann to explain why I wanted to see him: "The purpose of my visit is to obtain the latest data on the shafts in both the King's and Queen's chambers in Khufu's Pyramid for a future publication I am presently working on."[8]

I then informed Edwards that "I have written to Dr. Stadelmann in Cairo, asking for an appointment. I am hoping to see the work on the shafts."[9]

To which Edwards replied that he "looked forward to hearing about the results of the German investigation into the Queen's chamber ventilation

shafts."[10]

Adrian Gilbert and his wife, Dee, decided to come with me to Cairo. Adrian was at the time coauthoring my book about the Orion correlation theory, *The Orion Mystery*. Dee was a professional photographer and came along to shoot photos for us. We arrived in Cairo on February 27, right after terrorists had exploded a bomb in central Cairo. Adrian and Dee decided to visit Luxor in Upper Egypt, while I stayed in Cairo waiting for my appointment with Stadelmann.

On March 2 I finally met Stadelmann in his office at the DAI in the fashionable district of Zamalek. Stadelmann was open and friendly and informed me that the exploration in the shafts of the Queen's Chamber were being carried out by Rudolf Gantenbrink, a technician and specialist in robotics. Gantenbrink was away at the moment in Munich completing the building of a new and more sophisticated robot to explore the southern shaft of the Queen's Chamber, which confirmed what Edwards had told me back in London. Stadelmann told me that Gantenbrink was expected to return from Munich on March 6 and would stay at the Mövenpick Hotel at Giza. Stadelmann kindly offered to arrange a meeting for me with Gantenbrink for the evening of March 6. The meeting took place at eight o'clock in the cozy restaurant of the Mövenpick Hotel. I took along a good friend of mine, Marion Krause, a pharmacist from Berlin, in case an interpreter was needed.[*183]

Fig. 11.1. Marion Krause-Jach, here photographed in Solothurn, Switzerland, in 1994.

Gantenbrink spoke very good English but was nonetheless impressed that Marion had come to help. With him were two other men, Jochen Breitenstein and Dirk Brakebusch. Breitenstein was introduced as a filmmaker with offices in Munich and Los Angeles. He had been brought to Egypt by Gantenbrink to shoot a documentary on the exploration of the shafts in the Great Pyramid. Brakebusch was a friend of Gantenbrink who was helping with the exploration and also acted as an assistant to Breitenstein. Gantenbrink explained that he had been involved with the DAI in Cairo since early 1992. He had first sent them a proposal to explore the shaft with a mechanized robot in 1991, and they had agreed to incorporate his proposal into another scheme they had, which was to do with improving the ventilation of the Great Pyramid.

The ventilation scheme had entailed clearing debris from the two shafts of the King's Chamber and installing fans to increase the airflow through the internal system of the pyramid and using the shafts as exhausts. For this project Gantenbrink had brought in a group of sponsors from the German and Swiss industrial sector. These included the companies Hilti Bohrtechnik, Helios, Gossenbacher, and Lufttechnische GmbH. The fan work was completed in early June 1992, and a press release to that effect was issued on June 8 jointly by Stadelmann, Hawass, and Mohammad Ibrahim Bakr, then the president of the EAO, at a ceremony at the Solar Boat Museum on the south side of the Great Pyramid.[11] After this event Gantenbrink said he had returned to Germany to build a new and more powerful robot to explore the shafts in the Queen's Chamber.

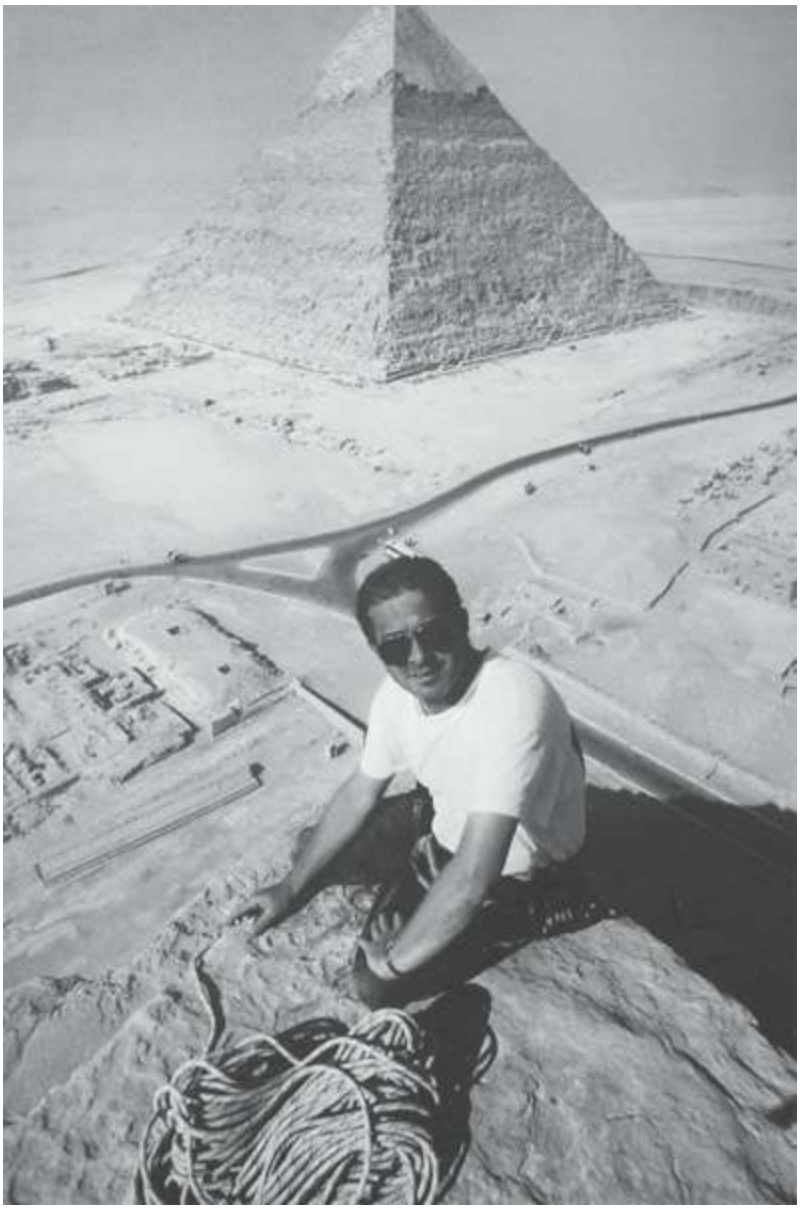


Fig. 11.2. Gatenbrink on top of the Great Pyramid, 1993.

Fig. 11.3. Gatenbrink at the exit of the Northern Shaft of the King's Chamber, 1993.

Almost a year after that ceremony, they were going to start the robotic exploration of the shafts of the Queen's Chamber on the day after my first meeting with Gantenbrink; i.e., March 7, 1993. He invited me to watch the operation. I told him that unfortunately I had to return to England. He then promised to send me the data and his new measurements for the slopes of the shafts, both those of the King's Chamber and those of the Queen's Chamber. He also said he would send me some videos so that I could see the inside of the shafts and how they were constructed. He would have all this ready for me within a few days. I thanked him, and we parted company.

A PROMOTIONAL FILM

Back in England I resumed my work on the manuscript of *The Orion Mystery* and waited to hear from Gantenbrink. Meanwhile, I reported the events of my visit to Egypt by letter to Edwards.

> I would like to express my thanks again for the contact you have arranged for me with Dr. Stadelmann. Through his intervention I met Dr. Rudolf Gantenbrink and Herr Jochen Breitenstein. Dr. Gantenbrink is leading the

team who are working on the shafts in the Cheops pyramid, and Herr Breitenstein is a film producer. The latest data was this: the new equipment, appropriately termed “Upuaut II,” arrived in Egypt on Sunday, March 7, and work will now resume on the shafts in the Queen’s Chamber. The Upuaut II, which is essentially a small video camera that is electronically monitored, will—within five days or so—give us a better picture of the shafts and, hopefully, tell us how far they go and what might be at the end of them. *Perhaps some hieroglyphs, a cartouche or something of the kind.* Dr. Gantenbrink has promised to send me his data and a copy of the video. I will, then, from his measurements, work out a more accurate “precession” dating of the Cheops pyramid. My calculation, of course, will be transmitted to you for your records[12] [my italics].

After waiting for nearly two weeks, however, with absolutely no word from Gantenbrink, I decided to send him a fax in Cairo to remind him of the data on the shafts he had promised me.[13] By March 26 there was still no reply, so this time I sent a fax to Stadelmann informing him that “I was still waiting for the data and photos” Gantenbrink had promised so that I could use them in my book.

Fig. 11.4. Robert Bauval with Upuant II, King fisher House, June 1993.

On March 31 I got a reply from Stadelmann but with no mention of Gantenbrink. I was puzzled. Something did not seem right. I was either being given the cold shoulder or something was wrong. The next day, April 1, 1993, I heard on the news that an explosion had occurred inside one of the pyramids at Giza and Islamist terrorists were suspected. I decided to telephone Stadelmann in Cairo to find out what was happening. He was not there, but his secretary gave me some news. Apparently Gantenbrink had returned to Germany with his team. I asked why, but she would not say. I pressed her a little and got Gantenbrink's telephone number in Germany. I phoned, and he answered straightaway. He said he had meant to contact me but that things had been very hectic in Cairo and that he had had "some political problems" with Stadelmann and the Egyptian authorities, so he had resigned from his commission.

All this was very strange. Still, I was more interested in what he had found inside the southern shaft of the Queen's Chamber. Nothing would have prepared me for what Gantenbrink was about to tell me. He excitedly said that he had managed to reach the end of the shaft some sixty meters into the core of the pyramid and that at its end he had seen through the video camera on his robot what clearly looked like a small "portcullis door" on which were attached two small metal handles or fittings. Apparently he had filmed the whole discovery with video and was ready to send me a copy on VHS tape. He said he would send the tape by courier as soon as possible. Meanwhile, he promised to fax some information on the angle of the shafts so that I could use it for my work. All this was very exciting news indeed! Gantenbrink had also sent a fax to the Egyptian Ministry of Culture, informing the minister, Farouk Hosni, that the "German Research Project, Cheops Pyramid" had been successfully completed and that he was now poised to break the news in the international press, although he wanted to clear this with the minister. He also offered to send a video of the findings to the minister.[14]

Oddly, there was absolutely no mention of the DAI in either of Gantenbrink's faxes. At any rate, no reply came from the Egyptian minister.[*184] Meanwhile, Gantenbrink faxed me the data on the angle of the slopes of the shafts, and on April 4 I received the VHS tape that he had

promised to send by DHL courier. Sure enough, on this film was shown the robot Upuaut II climbing the southern shaft of the Queen's Chamber and reaching the end to film a small "door" with metal handles. I was a little perplexed, however, about the style in which the film was made. It was, quite obviously, a promotional tape made by a professional editor. I looked again at the box in which the videotape was packed. On it was printed "The Upuaut Project—Promotional Tape. High-Tech Archaeology Makes a Sensational Discovery in the Cheops Pyramid. Not for Broadcast. No Public Showing. 7 Min."

The person to contact was given as Rudolf Gantenbrink in Munich. There was no mention on the label of either the DAI or the EAO. On the film itself, at the part when the door was shown, the words "Not for Broadcast" flashed on the screen. I decided to play back the tape again and make a transcript. The male voice, which sounded American, was reading from a carefully worded script.

> With the Upuaut Project, archaeology has taken a giant step into the space age. After two years of preparation, a two-hundred-thousand-dollar investment and the contribution of sponsors and volunteers, a German team, under the auspices of the German Archaeological Institute in Cairo, and with the cooperation of the Egyptian Antiquities Organization, will attempt to lift one of the last secrets of the Cheops pyramid. The man behind the project is Rudolf Gantenbrink, engineer and specialist in robotics and computer analysis. He designed the Upuaut, the sophisticated robot especially designed for this project. Swiss precision, miniature motion, and specially designed gears are used to propel the robot. Even the cable, Upuaut's umbilical chord, was especially manufactured.
>
> The robot is provided with remote control that feeds the miniature video camera as well as the laser guidance system and a sensor capable of measuring the angle of incline accurately to one-tenth of a degree. Mr. Gantenbrink discussed the navigation technique with Ulli Kapp from the German Archaeological Institute. The plan is computer generated and scaled to cubits, the ancient Egyptian measure. The shafts to be explored originate in the Queen's Chamber. For the first time the robot enters the narrow shaft measuring 20 × 20 centimeters. First opened in 1872, its

length a mystery, the shaft to date remains unexplored. No human has laid eyes upon the inside in over four thousand years. Upuaut begins its journey into the unknown. After two meters of horizontal travel, the robot masters a steep, almost forty-five-degree incline by bracing its upper tracks against the ceiling of the shaft. Having negotiated the tricky bend, we're looking at a rather grim road ahead, full of sand traps and other surprises.

Since the shaft is by no means constructed evenly, steering at times is a difficult task. It's been a long steep climb, a true test for the machine and the man at the controls. The surface of the shaft changes dramatically from walls, which are extremely rough, to a smooth, almost polished appearance toward the end. Suddenly the sand is gone, and we are inside an area of fine Tura limestone. After two weeks of trial and error and numerous modifications to the vehicle and sixty-five meters of travel, on March 22, 1993, at 11.05 a.m., Upuaut reaches the end of its journey. Under the watchful eyes of the ever-present Egyptian government officials, the first sensation, a small piece of copper lying on the ground, comes into view. Tension and excitement are mounting. This is the first metal found in the Cheops pyramid. What are these two dark spots at the end? Closer inspection reveals two copper fittings attached to the stone. The piece on the ground seems to have broken off from the fitting on the left. The diameter of the laser beam is five millimeters. Watch where it goes. As we can see, the stone is not firmly resting on the floor and there is virtually no damage to the bottom edge, there is no mortar present, nor is there any buildup of debris in front of it. The triangular opening in the bottom right-hand corner reveals a slight recess in the wall. The only known elements comparable to this are the portcullis slabs, which were always placed in front of a tomb. The design worked by lowering the slab guided by grooves from the ceiling. What is the riddle the ancient master builders left for us to solve? What is still to be learned? Only further research will tell.

There was something that I had seen or heard in the film that had made me uneasy, but I could not quite put my finger on it . . . yet. Something in the narrative or in the footage was not quite right. Something or someone was out of place. It would take me quite a while to finally figure out what was wrong.

Meanwhile, just as a precaution, I decided to be on my guard and keep a full record of what happened, both for its historical value and just in case there would be trouble later with this discovery. In my days in the construction industry I had trained as a claims engineer and had learned the hard way to always keep records when I sensed something was not going quite the way it should. I had developed a sixth sense that warned me of such things, and with this discovery in the Great Pyramid my sixth sense sounded an alarm bell in my mind. My precaution would eventually prove to have been justified.

BREAKING THE NEWS

In the years that followed Gantenbrink's discovery of the "door," there was a stream of accusations from Hawass and, most irritatingly, from some British authors who were badly informed of the facts that I had somehow "hijacked" his discovery by rushing to break the news to the international media in order to promote myself and my books. The accusations have been loudly voiced in a book by Lynn Picknett and Clive Prince, *The Stargate Conspiracy*, where the authors stated:

> Gantenbrink's data had another use: it was seized upon by Robert Bauval, who saw it as a vindication of his theory, developed in the late 1980s, that the southern shaft from the Queen's Chamber was designed to align with Sirius. . . . Bauval was so enthusiastic about Gantenbrink's discovery that he took it upon himself to make the announcement to the world's media in early April 1993. . . . Bauval's announcement to the world's media of the discovery of the door also attracted comment from Gantenbrink. Certainly, Bauval completely sidestepped the usual protocol. The news should never have been released without permission of the people whom Gantenbrink was working [with] at the time, the German Archaeological Institute in Cairo and the Egyptian Supreme Council of Antiquities. . . . What was the real reason for Bauval's haste in making the announcement to the world? Gantenbrink has no doubts about Bauval's motivation. "This was a clever PR campaign. Without my discovery, we simply would not know a guy called Robert Bauval." Gantenbrink goes further: he blames Bauval's premature and unauthorized release of his news to the press for the Egyptian's authorities' refusal to allow him to continue his work in the Great Pyramid.[15]

The same accusation was made by two other British authors, Chris Ogilvie-Herald and Ian Lawton, who got a statement from Gantenbrink. This statement was first published on the authors' website, and subsequently in a their book *Giza: The Truth.* Here is the full statement.

1. The first broadcast of filmed material from the shafts was done by a production called *The Great Pyramid: Gateway to the Stars*, which first presented the Bauval/Gilbert star-correlation theory world-wide in public, shortly before their book came out.
2. This material was stolen from a home video sample tape.
3. The material was altered by stitching out the time code that had been copied on to this [*sic*] images for security reasons.
4. The material was released against a documented interdiction from myself and the German Archaeological Institute in violation of my copyright.
5. The material was released without any clearance of the Supreme Council of Egyptian Antiquities.
6. The material was illegally rebroadcast after an injunction issued by the High Court in London.
7. This world-wide "first time" broadcast of shaft material, clearly linked our find to a highly controversial theory.
8. The broadcast led to a legal case at the High Court in London, and to heavy protests from the German Archaeological institute, the British Museum, and the Egyptian Supreme Council of Antiquities.

Remark:

The above claims to my statement are filed at the High Court in

London, and at the offices of my lawyers Denton Hall/London.

München 20.1.99

Rudolf Gantenbrink[16]

With such blatant and damning accusations against the BBC and myself, I decided to break my silence and put the record straight. It was something that I took no pleasure in doing, not least because it forced me to expose certain facts on this conundrum that were perhaps best left undisturbed. But the

accusations from the British authors and Gantenbrink's statement left me no choice but to clear my name. This may seem a digression from the course of the investigation conducted in this book, yet, in a strange way, I also believe that the events that were and still are taking place at Giza, whether good or bad, have an important bearing on the historical drama that is unfolding there. A tangled web of quandary has been woven around this site, which needs to be untangled and presented in a clear manner to the general public.

The story must be told this time with hard visible and tangible evidence so that ambiguity and intrigue will no longer plague this sacred site. There comes a time in everyone's life when the truth and nothing but the truth has to be presented. And the time for Giza was long overdue. Although no one knew what was behind the "Gantenbrink door" in the Great Pyramid, all my intuitive senses told me that a great find awaited to be made. But I also believed, and still do believe, that this will never happen as long as there is confusion, intrigue, and falsehood around this sacred site. This, perhaps more than any other reason, is why my story needed the telling.[*185]

First, let me begin by saying that it is absolutely true that it was I who released the news of Gantenbrink's discovery to the British press. I have never denied that. But things were not quite the way they seemed to those who were not privy to what was really going on behind the scenes. To coin a cliché, there was more to this affair than met the eye. Second, it is also true to say that the discovery of the door created a lot of attention toward my books —attention that I could not in any case help, whether I liked it or not. Fate had played an extraordinary hand. Fact: in 1986 I discovered the Sirius alignment of the southern shaft of the Queen's Chamber in the Great Pyramid. Fact: on March 6, 1993, I met Gantenbrink at Giza. Fact: two weeks later, on March 22, Gantenbrink discovered the door at the end of the shaft. Fact: he sent me the VHS tapes on April 4, 1993.

For better or for worse, our paths crossed in a manner that no one could have foreseen. It is the stuff that synchronicities are made of. The gods throw the dice, and we abide. But it is also a fact that so dissimilar and disparate people as Gantenbrink and myself should not meet, let alone share such an adventure. For while I, on the one hand, was thrilled and proud of my connection with him, Gantenbrink, on the other hand, felt deeply embarrassed

by his association with me and my theories, which he labeled as “new-age nonsense” and “virtual discoveries.”[17] While I, on the one hand, was open to balanced speculations and discussions about what might be behind the door, Gantenbrink, on the other hand, was repulsed by any form of speculation. While I, on the one hand, regarded the BBC’s interest in my work as a wonderful opportunity to share it with the public, Gantenbrink, on the other hand, became convinced that the BBC wanted to steal his footage to use it for their own purposes. Gantenbrink and I were, from the outset, the proverbial odd couple. I was water to his oil and vice versa. Still, I did believe—and I still do—that Gantenbrink made a great discovery in the Great Pyramid. I opted, right from the start, to support him despite our deep differences and to shield him from the intrigue that I knew Hawass was churning in his direction. It was to prove very trying for me, but I stuck like glue to my commitment; that is, until I was forced to pull out my support and tell the story as it really happened.

Fig. 11.5 Robert Bauval and Rudolf Gantenbrink, April 1993.

Fig. 11.6 Bauval and Gantenbrink, King fisher House, 2003.

Anyway, immediately after receiving the Upuaut Project promotional videotape on April 4, 1993, I sent the following fax to Gantenbrink in order to get some feel as to what he had in mind:

> Thank you for sending the promotion video of the Upuaut Project, which I received safely today by DHL . . . like I said on the phone, I will approach the top media on this. However, because this is such a sensational discovery, I will discuss this first with a very close friend who is a professional and specialist in production promotion, to see what is the best action that he advises for you in England. Please be assured that any action envisaged will be, of course, only through direct consultation with you and approval. The first thought that we had was whether you would be interested in a TV program? This can be arranged quickly and we have very good contacts with the BBC.[18]

Gantenbrink informed me that he was taking an extended skiing holiday in Austria. So having received the above fax, he called from the ski resort on the morning of April 5 to explain how he wanted this matter played with the press and to say that everything had to be controlled and approved through him. I said that I fully understood this and would confirm all these points in writing to him immediately. This was done again by fax, but this time sent to

the Hotel Hochgurgl in Austria, where Gantenbrink was staying.

> April 5, 1993, Time 11.15 am. Thank you for calling from your hotel in Austria. I hope the skiing is going well and there is good snow. I would like to confirm that I understand the position with regards the promotion video tape on the Upuaut Project as follows:
>
> 1. The story [in words only] can be given to *The Times* and they can describe or interpret only what they see or hear on the said tape. For this, which is seen as "news," there are no copyrights involved.
> 2. Should they, or anyone, wish to show visual material from the said video tape, then they have to get the permission and discuss copyright with yourself at the address this present fax is now transmitted [and where you are until April 13, 1993].
>
> I can also confirm that a contact has been made now, after your call, with *The Times* of London [Ms. V. Brooman] and the Foreign News Desk will be calling me shortly, hopefully to arrange a viewing. I confirm that only a viewing will be permitted and that the tape will stay safely with me.

I then telephoned the hotel and told Gantenbrink that in view of the delicate situation in breaking the news of the discovery to the press, I would like to have confirmation of this last fax that I sent to him in Austria. He agreed and promptly sent me a handwritten fax to my home.

5.4.1993.
Dear Robert,
Thanks and snow is good. Indeed I can confirm to you that all your remarks from your fax today 11.15 am are completely right.
Looking forward to hear from you.
Rudolf Gantenbrink

The contact with the *Times* of London, however, proved problematic. The foreign news desk insisted that I send them a copy of the videotape before they could do anything. I told them I could arrange a viewing but that Gantenbrink had issued very specific instructions that no copies should be handed to the press. So I decided to try the *Daily Telegraph* instead. I was put in touch with their science and technology correspondent, Christine

McGourty. She was agreeable to have a viewing arranged and suggested that I come to their main offices in Canary Wharf.

Situated on one of the higher levels in Canary Wharf Tower, the *Daily Telegraph* office was buzzing with activity. It was my first insight into the international press. It reminded me of the frantic stock exchange scenes one sees in movies. McGourty had set up a video player and TV monitor, and, as Gantenbrink had instructed, I just showed her the film and told her that the idea was that she should "report" what she had seen and heard from the voice-over in the film. She said that in order to make a proper article announcing the discovery, it was imperative that she speak to Gantenbrink. We telephoned Gantenbrink from McGourty's office, and she interviewed him at length. She then said that the story should appear in a day or two. To make sure that Gantenbrink was satisfied with the way this had been handled, I sent him the following fax that same evening:

5.4.1993, 8 pm.
Dear Rudolf,
Christine McGourty of the Daily Telegraph (Technology-Science Correspondent) and whom you have spoken to on the phone today, wishes to express her thanks (to you) for speaking to her on the telephone and for the privilege to get the story that she saw in the promotion video. You can expect the story to be out either tomorrow or Wednesday at the latest. As you instructed I let the video speak for itself and have given no comments or speculation of my own. I was asked what was the cultic significance of the shafts and I directed Christine to only the King's shafts and to the consensus given in one of Dr. I. E. S. Edwards's articles written in 1981. No comments were given on the Queen's shafts except, I presume, what you told Christine McGourty yourself on the phone.

It was then that I began to realize that no mention, as far as I could make out, was being made by Gantenbrink of the DAI to the press. I did not know why or how he was playing this card, but I did not want to meddle in this delicate issue. This was a matter between Gantenbrink and the DAI. Nonetheless, I decided to clarify my position at least with Rainer Stadelmann, the director of the DAI in Cairo. Stadelmann had been most cordial to me, and I did not want him to think that I was acting behind his back. I therefore sent this fax to his office in Cairo to let him know, at least, that I was now aware of the discovery and that more news was expected:

April 6, 1993
Dear Dr. Stadelmann,

I must pass my congratulations to you for the find in a shaft of the Queen's chamber, which Mr. R. Gantenbrink has told me about recently on the phone. We are all now waiting to hear more news on this.

Gantenbrink did not object to me showing the film to anyone as long as no copies were made. I felt that at least Edwards and Jaromir Malek, the director of the Griffith Institute at the Ashmolean Museum in Oxford, should be privileged to see it. I thus telephoned Edwards and Malek and arranged to meet them as soon as possible. I then asked Adrian Gilbert to come and help me with this matter.

On the morning of April 6, Gilbert and I first drove to Oxford and saw Malek in the Griffith Institute at the Sackler Library (which is now part of the Ashmolean Museum). We had brought along a portable video player and TV set, and Malek was shown the film in his office. We then drove to the small village of Deddington, where Edwards and his wife lived, and we also showed them the film. Edwards's eyesight was failing at the time, and his wife had to describe to him much that was being shown. Edwards always carried a large magnifying glass with him, and when the part with the door came up on the screen, he practically jumped from his seat and examined the image with awe. It was wonderful to see such a display of schoolboy enthusiasm and excitement in this scholarly octogenarian!

Mrs. Edwards looked at me and winked. Edwards wanted to immediately congratulate Gantenbrink on the discovery, and I thus passed him the latter's telephone number in Germany. After he had spoken to Gantenbrink and thanked him for letting him see the video, Edwards told me that I should place the videotape in the custody of Malek. But I repeated Gantenbrink's strict instructions, and I replied to Edwards that I would first have to get Gantenbrink's permission and let Malek know. I also told Edwards of the interview Gantenbrink had given to the *Daily Telegraph*, and he kindly offered to act as a consultant should they wish more official comments on this matter or data on the pyramids. I thanked Edwards and told him that I had already passed this message to McGourty:

6th April 1993
Christine McGourty—Daily Telegraph
The video tape will be shown to two prominent Egyptologists this afternoon and, perhaps, they may agree to give their reaction, etc., please call me if this is of interest to you.

The story in the *Daily Telegraph* came out on April 7. At first I could not find it, but then I saw it on page seven, in a tiny article that read:

Portcullis Blocks Robot in Pyramid

A tiny robot designed to investigate an air shaft of the Great Pyramid at Giza has been halted in its tracks by a stone portcullis, researchers said yesterday. Mr. Rudolf Gantenbrink, leader of the research project of the German Archaeological Institute in Cairo, said they were very surprised by the discovery in a previously unexplored shaft leading from the Pyramid's Queen's Chamber. The pyramid, about 4,500 years old, contains four shafts, originally thought to have been for ventilation, but more recently thought to have been designed to serve as a passageway for the spirit of the dead pharaoh to ascend to the stars. The robot, which was sending video pictures back to a research team in the chamber, came up against the portcullis, which has two copper fittings, after a two-week, 70-yard journey along the shaft, which measures about eight inches in width and height.[19]

The article attracted no reaction at all, as far as I could make out. Edwards called me and even said he could not even find it! I had to tell him on which page of the paper it was on! We had all expected a front-page announcement. The title of the article was all wrong, and the way the text was written made the discovery sound like an everyday occurrence! Nonetheless I informed Gantenbrink by fax:

7 April 1993, 9.25 am
The story has come out on page 7 of the Daily Telegraph *of April 7, 1993. . . . I am trying to contact Christine McGourty at the* Telegraph *to see if a more detailed story will follow, perhaps on the weekend. (Just received your call . . .) I, therefore, confirm that you instructed that I remain the custodian of the tape until further instruction from you. I also confirm that the tape may be shown at my discretion.*

Gantenbrink seemed fairly satisfied with the *Daily Telegraph* article, but he, too, was a little disappointed with the lack of reaction it had produced. I phoned McGourty to see if they planned to do something bigger over the weekend. But without good and exciting photographs she felt it was not likely. So Gantenbrink agreed to supply some photographs of the robot and the exploration but insisted that he would not give photographs of the door. I

decided that the best thing was for me to take a quick trip to Munich to collect the photos as well as any other data that could be used for an article.

THE KEYS TO COLOMBO

It was beautiful spring weather in Munich. Gantenbrink had come down from the Austrian ski resort especially to meet me. We went to his home in the fashionable street of Flemingstrasse in the east side of the city. There we watched various films of his exploration and discussed other projects that Gantenbrink wanted to organize. He told me that he had been in discussion with a large American public television station, WQED in Pittsburgh, regarding a TV documentary series, using the Upuaut Project as a pilot. Jochen Breitenstein, who had shot the film of the discovery used for the Upuaut Project promotional video, had introduced him to Dale Bell of Public Television International from Los Angeles. Gantenbrink was planning to meet Bell in Cannes for the MIPTV global marketing convention.

It all sounded very exciting. Gantenbrink was particularly stimulated about an idea he had of setting up a foundation that would sponsor archaeological works, not only in Egypt but also in other parts of the world. He would call it the Upuaut Foundation and would have it funded by big commercial sponsors and rich businessmen. Apparently Prince Albert of Monaco was keen to participate. Gantenbrink would, of course, head the foundation himself, and he asked if I would be interested to join. At first I thought he was joking but gradually realized that he was quite serious. I said that I would gladly help but only on an informal and independent basis. I had my own writing career to take care of, but nonetheless felt I could at least act as some sort of representative for Gantenbrink and his foundation in the United Kingdom.

It was during this first visit to Munich—there would be others in the following months—that I learned that Hawass had been suspended from his post at Giza. It seemed that there had been a huge brawl between him and Mohammad Ibrahim Bakr, the president of the EAO, and that because of that Hawass was asked to leave his post. This had apparently happened on March 21, the day before Gantenbrink’s discovery. I tried to find out more from Gantenbrink about what had prompted him to resign from the DAI in Cairo a week after the discovery, but Gantenbrink was a little vague on this issue. Partly it was because he had been miffed that Stadelmann had delayed in

approving the statement about the discovery of the door, which Gantenbrink and Breitenstein wanted to immediately release to the press. Stadelmann, it seems, could not agree on the wording.[*186]

Gantenbrink was very concerned about Hawass's departure. They had struck up a good friendship while he had worked at Giza, and he felt that with Hawass's sudden departure he had lost a good ally and supporter. He then said something that struck me as most odd. He was adamant that Hawass would soon be reinstated at his post and that it would be Bakr who would then be fired! I dismissed this remark as mere wishful thinking on Gantenbrink's part and left it at that. It would, however, come to haunt me a few months later. At any rate, Gantenbrink then supplied me with a set of color photographs as well as some documents that he said would be useful for a possible extended article in the newspaper. I tried hard to persuade Gantenbrink to release a photograph of the door, not only because it would bring the right attention to his discovery but also because it was high time that this matter was made public in the media. But Gantenbrink was adamant and immutable on this issue. No photographs of the door would be released.

On the flight back to London I took out the documents that Gantenbrink had given me. They all seemed to deal with various discussions and negotiations about big-buck television documentary series. One document, which was written by Breitenstein, grabbed my attention. It was dated February 1992, although judging from the content the date February 1992 was obviously a typo and should have been February 1993, but that, nonetheless, was still *one month before the discovery of the door!* The document was titled "Saving the Monuments of Egypt: Aspects of a Television Series." In this document Breitenstein explained how he had met Gantenbrink in Munich in November 1992 and how they decided to team up together to produce a film of the exploration. Through his extensive contacts in the entertainment business, Breitenstein had been able to enlist the cooperation of one of the leaders in the television industry, public television station WQED in Pittsburgh, and he was confident that a broadcast slot for the series thus was secured. The multi-award-winning WQED was well known for its popular series *National Geographic Specials* and *The Infinite Voyage.* Apparently WQED had assigned an Egypt specialist named Miriam Birch as WQED producer for this particular TV series involving the Upuaut Project. This was what the team

had in mind:

> We will make use of the robot's quest for the Pyramid's "Last Secret" and produce a television pilot hinging on this event. It will be designed to create awareness of the aforementioned tasks (i.e. "saving" the monuments of Egypt) and will serve as a promotional tool for our supporters and allies. The TV series itself, at present 26 episodes are scheduled, will go into production in the fall of 1993. Public Television International (PTI), the marketing arm of QED Communications, will distribute the series either whole or on an episode-by-episode base to TV networks around the world.
>
> Beginning March 7, 1993, under the auspices of the German Archaeological Institute (D.A.I) and the supervision of its director, Dr. Rainer Stadelmann, a specially designed remote control robot, equipped with a miniature TV camera, will enter the remaining two unexplored shafts of the Great Pyramid. A film crew will be on hand to cover the event.

Another document was faxed to me two days later by Gantenbrink. This one was dated April 12, 1993; that is, three weeks *after* the discovery of the door. The document was from Bell, who had laid down an elaborate business plan of how the project would be commercialized on various fronts. The plan had been presented to Pat Butler, a senior executive with the Washington Post Company (now the Graham Holdings Company), which owned both the *Washington Post* newspaper and *Newsweek* magazine. The company was apparently keen to develop a home video market to rival its main competitor, Time-Life.

Bell (whom I was to eventually meet a few years later in connection with a TV documentary for the ABC network about the controversial Swiss-German author Erich Von Daniken) had big ideas in mind.[*187] He saw the film footage of the Upuaut Project as being the pilot that would launch the *Washington Post* and *Newsweek* into the home video market worldwide. Interestingly, he quoted from a press release, which was presumably provided by Breitenstein, that announced the discovery of a "yetuntouched blockage" inside the southern shaft of the Queen's Chamber equipped with "two copper fittings, most likely locking devices." Bell also mentioned the "seven-minute

promotional video tape edited from the more than 20 hours recorded" during Gantenbrink's two-week exploration in March 1993, and he was of the opinion that "we discern from the [film] release that the slab, with its two copper fittings, the one on the right extending further to the floor than the one on the left, is a stone portcullis, perhaps of polished alabaster, quite possibly shielding a burial site." Here was what Bell had in mind for a big-buck commercial deal:

> We want to be able to produce a series of videos, in multiple languages, which will be sold over the air, throughout the world, even before a minute is actually broadcast. Think of the marketing of the "Titanic" as a prime example. . . . Because *Newsweek* will be behind the sale of the videos on their "label," their pages will serve as conduit for advertisers seeking "sponsorship" to identify with the Upuaut exploration team. Think of The Cousteau Society on sea, the Upuaut Team for land! Once we finally broadcast the videos, domestically and internationally, we may do so on commercial network television, where *Newsweek* already has good access. . . . Here lies the "new frontier," uncovered by the application of science and ingenuity. The Upuaut robot, with his clever name and hieroglyphics, might become a model for merchandising later on, has just this potential. . . . I see the Upuaut Team setting up a production company for the production of the videos, the broadcast tapes, the books, the interactive, and the merchandising, then working out an arrangement with *Washington Post/Newsweek* which allows it first licensing access to much, if not all of our products, for an advance.

Bell also oversaw the creation of a land-based equivalent of the Jacques Cousteau Society, which he also referred to as the Upuaut Project, which would begin with explorations in Egypt, then expand worldwide, with Public Television International marketing its films, books, videos, and general merchandising on a permanent basis. All this, however, depended on having the exclusive use of the discovery of the door inside the Great Pyramid for a prototype or pilot documentary. The door, quite obviously, had acquired a vast commercial value in the mind of Dale Bell.

Media Battle over the Gantenbrink Door?

In 1993 Jochen Breitenstein, representing Rudolf Gantenbrink, was frantically attempting negotiations for a potential television deal via Pat Butler with the *Washington Post* and *Newsweek,* who apparently were keen to use the Gantenbrink door in the Great Pyramid, or, more likely, the "live opening of the door," to launch their TV documentary and home video companies. But meanwhile, another, bigger media shark was probably lurking quietly in the background to pounce on the deal at the right time: News Corporation, owned by the media supermogul Rupert Murdoch.

As we have seen in the introduction, Terry Garcia, a friend of Hawass, joined the NGS in 1999 as vice president for foreign markets and was probably instrumental in the creation of the NGC, of which 70 percent of shares were promptly sold to FOX TV, owned by none other than Rupert Murdoch. Garcia then recruited Hawass into the NGS as an explorer-in-residence, and not unexpectedly, the "live opening of the door" deal was clinched by the NGC in early 2002, only a few days after Hawass was promoted to director-general of the SCA. From then on several big-bucks TV documentaries starring Hawass and his "discoveries" were aired live by the NGC.

However, everything started going pear-shaped after the 2011 Tahrir Square Revolution in Egypt. Hawass lost his job and was subsequently investigated by the Egyptian judicial system for various crimes ranging from corruption and bribery to money laundering and illegal dealings with the NGS over the Tutankhamun Exhibition, signed in 2005. In October 2013 it was revealed that the U.S. Department of Justice had opened an investigation into bribery regarding the NGS and Hawass (see chapter 13 for the full story involving Hawass and the NGS).

At any rate, back in England I set about trying to find the right newspaper, one that could do justice to the importance of the discovery. Again, I made sure that Gantenbrink was informed and fully aware of what was being done, especially now that I had seen those documents that he had handed to me. I thus sent the following fax to Gantenbrink:

12.4.1993
Dear Rudolf,
I would like to say thanks again for the friendly welcome in your lovely home in Munich and a very informative session concerning the Upuaut 2 discovery. . . . I am now in my home in England and am getting ready to meet the press and also Edwards tomorrow when everyone gets back to work. I think that you can expect a full feature in either the Times *or the* Daily Telegraph *for Friday or the Weekend edition (which is better, as there is plenty of space to do things more detailed). I will, of course, keep you fully informed.*

Edwards had said that he would speak to a friend at the *Times* of London, but nothing came out of it. And McGourty had by now lost interest in the story. It was then that I thought of the *Independent*. I phoned their main office, and they said that their archaeological correspondent would perhaps

call me later. A few hours later a man called and introduced himself as David Keys. He seemed very excited and wanted to see the videotape right away. I suggested that he come to my home.

Keys turned up late in the evening. Wearing a raincoat and carrying a plastic bag, he handed the latter to me. Inside were a few apples and three bottles of Coke. “For the show,” Keys said with a grin. He reminded me of Peter Falk in his role of Colombo. I took a liking to Keys instantly. He wanted to see the video of the door immediately. So we sat in the sitting room and watched the full seven minutes of the promo film while Keys calmly munched on an apple and drank from a Coke bottle. Unlike McGourty before him, Keys quickly realized the huge news value of the discovery and its dramatic implications. He was extremely puzzled, however, that neither the Egyptians nor, indeed, the DAI in Cairo had made a press announcement. It had now been almost two weeks since the discovery, and Keys felt that in view of the universal importance of the monument and the mind-boggling implications of an unopened door deep within it, the news should have gone out within a few days, or a week at the most. He said that he would therefore have to check with the DAI in Cairo to see what they had to say. Keys nevertheless felt he could get a front-page article in the *Independent*, which would, of course, produce a wide interest in the discovery. We left it at that. Keys said he would keep me informed.

In view of the way this affair was panning out, I wanted to make sure that everyone involved was absolutely clear as to what was required. I drafted a sort of “minutes of the meeting” of my discussion with Keys and faxed it to him and sent copies to Gantenbrink and Edwards. Here is the copy I sent to Gantenbrink:

April 14, 1993
Dear Rudolf,
Enclosed is a fax sent to David Keys (archaeological correspondent of The Independent*), which is self-explanatory. I chose* The Independent *because David Keys wants to make a big feature of your discovery. Call me if you need to know more.*
[enclosed]

14 April 1993, 8 am.
To: Archaeological Correspondent for The Independent
Attention: David Keys.
Following our conversation on the telephone today regarding the discovery of Mr. Rudolf

Gantenbrink in the Cheops Pyramid at Giza (officially called The Upuaut Project), I would like to confirm the following:

1. *We spoke on the phone at 5 p.m. on the 13.4.1993.*
2. *A meeting took place at my residence in Beaconsfield at 9 p.m. to see the material available. You were shown the short video tape titled The Upuaut Project, which witnesses the discovery of the un-opened door inside the southern shaft of the Great Pyramid, which emanates from the so-called Queen's Chamber.*
3. *You confirmed that you would very much like to do a feature on this discovery. I have therefore provided you with the following:*

   6 (six) 8×6 color prints:

   Exploded view of Cheops pyramid

   Upuaut 2 inside the shaft

   Upuaut 2 outside the Pyramid

   The project team working within the Queen's Chamber

   Rudolf Gantenbrink sitting outside the Pyramid

   Rudolf Gantenbrink at the top of pyramid with view over Giza

   2 (two) black and white photos showing the Upuaut 2 Robot

   4 (four) 8×10 colour photos showing Upuaut 2 Robot inside model shaft with feeding cable.
4. *All the above is on loan to The Independent to be used, free of any cost, for an archaeological feature. They are to be returned when the feature is complete. Slides for photos mentioned above if you require them.*
5. *You were also given the following textual material:*
   Provided by R. Gantenbrink:

   Press Announcement (8 June 1992) Giza Plateau Egypt (2 pages): this gives background details of the Upuaut Project

   List of technical sponsors for Upuaut 1 & 2 projects (2 pages).

   Aspects of a (future) TV series (2 pages)

   Provided by R. Bauval:

   Article by Dr. I. E. S. Edwards (1981) (2 pages)

   Article by A. Badawi (1964) (16 pages)

   Article by R. Bauval (1990) (8 pages)

(telephone numbers of R. Gantenbrink in Munich and Dr. I. E. S. Edwards in Oxford also provided)

Before the publication of the newspaper article Keys had a telephone conversation with Gantenbrink.[*188] Keys also spoke to Edwards on the phone.[†189] Keys also told me that he had attempted to speak to someone at the DAI in Cairo and also with someone at the EAO.

At any rate, on the evening of April 15, Keys telephoned me to let me know that the article would almost certainly appear the next morning on the front

page of the *Independent.* He read me the article over the phone, and I told him it sounded fine with me, but he needed to clear it with Gantenbrink. Keys assured me that he would do so by reading the text over the phone to Gantenbrink. Keys, however, explained that it was not up to him as to what headline the article would be under, as this was usually decided by the chief editor himself, especially in the case of a front-page story.

Had we known what was in store, I think that both Gantenbrink and I would have objected and asked for a different headline or, at the very least, asked that they use the same headline but with a question mark at the end. But as it turned out we did not have a say in this matter. At about one in the morning Keys telephoned to say that he had just got the green light for the front page of tomorrow's edition. It was excellent news, and we all waited with great anticipation. Adrian Gilbert was staying at my home, and we got up at six in the morning to get the papers.

On the lower part of the front page was a diagram of the Great Pyramid showing the possible location of a "chamber" behind Gantenbrink's door, and underneath it ran the following banner headline: "Intact Chamber Found in Great Pyramid." It was, without doubt, a very provocative title, which was, of course, stretching the speculation. It would have been far better for the newspaper to have put in a question mark: "Intact Chamber Found in Great Pyramid?" and it would have still got the same effect. But it was now too late to change this. Gantenbrink, however, was not particularly upset, since he argued that it was Keys and not him who had written the article.

The article itself was fair and reasonable, and Keys had given it the necessary spark that the *Daily Telegraph* story had lacked. This time my name was also briefly mentioned in connection with the stellar significance of the shafts. Keys felt that this was justified. I had, after all, published the results in an academic journal, and my work had attracted the attention of eminent Egyptologists such as Edwards. Later that day Keys phoned me to let me know that the *News at Seven* on Channel 4 wanted to cover the story that same evening. Keys also wanted me to participate, but I declined. This was Gantenbrink's moment of glory, and I felt he should savor it alone. It was during that TV program that Edwards dropped the hint of what he thought might be behind the door: a statue of the king gazing toward the constellation of Orion! Naturally everyone wanted to know what he meant by this, and he,

in turn, directed them to me, since he regarded me as an authority on this particular matter.[*190]

Following the article in the *Independent* and the *News at Seven* TV broadcast, the story was picked up by the international press and a sort of media tsunami swept the globe. The discovery of the door by Gantenbrink hit the headlines in the top newspapers around the world, including the *Times* (of London) and the *Daily Telegraph* (both of which had turned down the story a few days earlier).

For three days it was total chaos as I was being chased by newsmongers and paparazzi who wanted to get hold of the videotape. Soon the term "Giza-gate tape" was coined. Every major TV network wanted footage of the robot finding the door! Every newspaper wanted a photograph of it! By Gantenbrink's refusal to oblige, a huge demand was being created. I told Gantenbrink that I was getting angry calls from journalists who were thinking that the visual material was being withheld to hype up its commercial value. Gilbert and I, as well as others—Keys, Edwards, and many journalists chasing after me—felt that a photograph of the door should be released to the press immediately. I again urged Gantenbrink to reconsider. But there was no changing his mind. He said he had his own reasons for not releasing a photograph of the door, and he would not be swayed by anyone.

In the midst of all this media clamor, Edwards advised Gantenbrink that he should now present his findings at a proper Egyptological conference. He suggested the British Museum as a venue. So a date was fixed for this presentation: May 22, 1993. Gantenbrink came from Munich and brought along his robot. He was met at Heathrow airport by my brother, Jean-Paul, who drove him to the British Museum while Gilbert and I were busy organizing the conference at the museum with Edwards.[*191]

There was a very touching historical moment when Edwards and Gantenbrink met for the very first time in the library of the Egyptian Department of the British Museum, while I was busy setting up the equipment for the viewing of the Upuaut Project video. Gantenbrink had prepared a clever introduction; he shook the old scholar's hand and said, with a thick German accent, "Dr. Edwards, I presume. . . ."

Edwards beamed and replied, "Very pleased to meet you."

At the start of his presentation, Gantenbrink made an unexpected announcement: he offered, as a gift to the British Museum, via Vivian Davies, Ph.D., the curator of the Egyptian Department, the Upuaut II robot—to keep![†192] He said, however, that he needed it for just one more day to have it examined by a metallurgist in Surrey, organized by Keys, before handing it to the British Museum for safekeeping. That night Gantenbrink, along with his famous robot, stayed at my home in Buckinghamshire. Also staying at my place were Gilbert and my brother, Jean-Paul. The next morning Keys came by, and we all drove to Surrey. Keys and Gantenbrink wanted to have some strange oxidization that had formed on the robot examined by a specialist in metal corrosion. When this was done, my brother took Gantenbrink to Heathrow airport, and I was entrusted to deliver the robot to Davies at the British Museum.[20]

It was at about this time that a huge dispute over the discovery began to be generated in Egyptological circles, particularly from the German Egyptologists, then, more forcefully, from the Egyptian Egyptologists. At first the debate was purely academic; namely, whether the claim of a possible secret chamber was justified or not. According to the *Times* of London, the suggestion of a secret chamber had "dismayed scientists at the German Archaeological Institute." There was, too, a rather confusing statement made by Rainer Stadelmann, the director of the DAI in Cairo. Stadelmann was quite obviously upset at the way the news of the discovery had been handled in the media. He chose to downplay the find, arguing that the door was merely a "stone block" leading nowhere.[21] Gunter Dreyer of the DAI also said to the *Times* that Gantenbrink "has got the idea that there is something big behind the door, but it's all imagination . . . no chamber has been discovered yet."[22] Gantenbrink then replied in the *Independent* that "the information that we have gathered so far does not exclude a chamber . . . it is indeed a possibility."[23] Edwards agreed with Gantenbrink and was even more bold on this issue when he added, "The presence of a door, complete with its copper handles, suggests that something important lies behind it."[24] Edwards also told the *Times* that he believed, "It is possible . . . that a secret chamber with a religious significance awaits discovery."[25]

Then began the grumble and rumble from the Egyptian authorities.

Stadelmann in Cairo claimed that the Egyptians were very upset about the "unauthorized" release of the news and feared this would cause problems.[26] According to Stadelmann, the Egyptians had not been told of the intention to release the news to the press and took this as an affront. Gantenbrink denied this and told the *Times* that he had contacted various Egyptian officials, without response. "It is purely their fault. If you try to hide a sensation you will have a big mess."[27] Suddenly, in the typical inflammatory style that I have come to know over the years, the Egyptian Egyptologists expressed their anger and wounded "national pride" in the article that appeared in the *Egyptian Gazette* with the very provocative banner headline "German Scientist's Claim a Hoax."

The article was based on an interview by Mohammad Bakr, the secretary-general of the EAO, and Ali Hassan, director of Pharaonic Antiquities at the EAO. Oddly, Bakr accused the "German scientist" of duping him and said that *no permission had been granted for the exploration of the shafts.* Indeed, Bakr seemed to be rather perplexed as to how the discovery had been made in the first place since, he insisted, "the EAO *never granted* its approval to this German" (my italics).[28] Hassan, a director at the EAO, also expressed the very same view. He said, "It has become clear that the foreign missions in Egypt have breached the limits controlling their activities in the country: the German Archaeological Institute in Cairo had previously committed such a grave error when its officials launched self-determined studies inside the Great Pyramid although they had told [the EAO that the work was] to clean out the ventilation openings there so as to replenish the airflow inside the burial room of this pyramid."

According to the *Egyptian Gazette*, Hassan "strongly denied" that approval had been given to the "German scientist" for this exploration.

It was clear that as far as Bakr and Hassan were concerned, they had been kept in the dark as to what had happened inside the pyramid during those two weeks in March 1993 and that certain activities in the Queen's Chamber had taken place without their approval. But how could this be possible? If not under their approval, then under whose approval had Gantenbrink and his TV crew operated in the Queen's Chamber? I telephoned Gantenbrink to find out what had happened. Having aided him in bringing the news out in the international media, I now felt a little awkward to have been implicated in a

scheme that had clearly very much incensed the high officials at the EAO. I urged Gantenbrink to come clean on this matter. He explained that there had been apparently three “campaigns” that he had undertaken at the Great Pyramid.[29]

The first was in January 1992, when he had explored the lower part of the shafts of the Queen’s Chamber with a robot under the direct responsibility of and a license accorded to the DAI. The second campaign was in May–June 1992, when he had cleared the air shafts of the King’s Chamber and installed a ventilation system with electric fans; this too was under the direct responsibility of the DAI. The third campaign was from March 7 to 28, 1993, which is when he had come with the television crew comprising Jochen Breitenstein and Dirk Brakebusch, to shoot a “commercial” film. It was this last that Bakr and Hassan of the EAO were referring to when they claimed that no approval had been granted. The reason for their statements was probably this: after the second campaign of May–June 1992, Gantenbrink had asked Stadelmann, the director of the DAI in Cairo, for his assistance in obtaining the permits necessary for shooting a film with a television crew, which he, Gantenbrink, intended to bring to Giza on March 7, 1993. Stadelmann apparently agreed and offered to arrange for the necessary permits and security clearances for Gantenbrink and his television crew. But when Gantenbrink and the crew had turned up on March 7, 1993, they found out that Stadelmann had not obtained these important permits for them. So rather than abort the mission, Gantenbrink went to see Hawass, who happily gave him “verbal permission” to carry on. But then the totally unexpected happened! The day before the discovery Hawass was suspended from his post at Giza following a scandal related to the loss of some valuable ancient artifacts from the storehouse at Giza.[30] Despite this, Gantenbrink pushed ahead with his explorations inside the Queen’s Chamber and discovered the door on the morning of March 22. He then carried on with exploration of the *northern shaft* of the Queen’s Chamber until March 28.[31] Gantenbrink then “resigned,” and the television crew packed their gear and left for Munich. It was four days after that, on April 1, that Gantenbrink and I got in contact by phone.

It was very important to understand, in view of the complex red tape in

Egypt, that what Gantenbrink called the “third campaign” was in fact a *commercial filming project* that required a type of *commercial permit or license* of a quite different nature from the “exploration permit” held by the DAI. Such a license was normally issued by the Egyptian Ministry of Information and only *approved* by the EAO. Hawass’s verbal permission was, strictly speaking, invalid and, in the eyes of the law in Egypt, inappropriate at best, illegal at worse, and in full contravention with the regulations of the Egyptian authorities.

This breach and abuse of authority by Hawass was made the more serious because of the nature of what Gantenbrink was filming, *an exploration within the principal national monument, under the jurisdiction of the Ministry of Culture and the EAO and under the sponsorship of UNESCO World Heritage.* No wonder, then, that there had been a public outcry in the *Egyptian Gazette* by Bakr and Hassan! But Gantenbrink did not see it that way. He held Stadelmann responsible for this mess and considered himself totally absolved of any misbehavior since he had carried out his activities with Hawass’s full knowledge and verbal permission. I pointed out to him that although I believed him and could understand his viewpoint, the fact remained that Hawass had blatantly sidestepped the laws and regulations governing antiquities in Egypt and that consequently he, Gantenbrink, had been hoodwinked by Hawass to carry out his filming activities in the Great Pyramid *outside the framework of the law in Egypt.* To make things worse, Hawass had been suspended from his post and was no longer with the EAO and was thus unable to corroborate the verbal permission claimed by Gantenbrink.

This unexpected turn of events, of course, changed everything. I could now understand the reticence of Stadelmann to participate in the release of the news about the discovery of the door because, strictly speaking, it had been carried out outside the bounds of the DAI. I could also understand the anger and frustration expressed by Bakr and Hassan when they realized what had happened. It now dawned on me that breaking the news in England, as Gantenbrink and I had done, had only antagonized the Egyptians even more! I certainly was not pleased with this turn of events. But the damage had been done, and nothing could change this. It was now a question of how to mitigate this political faux pas.

As we saw earlier in this chapter, against all odds Gantenbrink was confident that Hawass would soon be reinstalled in his post at Giza and that Bakr would himself be dismissed. I did not share Gantenbrink's confidence in this matter and felt it a most unlikely outcome. Meanwhile, the media continued to rumble, with Gantenbrink's discovery making it to various top international magazines, such as the influential *Stern* and *Der Spiegel* of Germany, as well as many of the fringe periodicals.[*193] It was in *Stern* that Gantenbrink decided to first release images of the door.[32] Curiously, Gantenbrink also chose the fringe magazine *Ancient Skies*, owned by Von Daniken, to later release photographs of the door and details of the explorations.[33] Apparently the two men had met at Giza prior to the discovery and had struck up a cordial friendship. Another German cutting-edge magazine that ran the story was *GRAL*, edited by Michael Hasse. The latter had previously edited *Ancient Skies*.[34]

In May 1993 Gantenbrink put me in touch with Jean Kerisel. The latter was a prominent French engineer who, a few years before, had made detailed studies of the ventilation of the Great Pyramid and was first to propose using fans in the shafts of the King's Chamber to boost the ventilation and thus lower the excessive humidity caused by the thousands of visitors daily.[35] Kerisel now was keen to organize a major presentation for Gantenbrink in Paris, to which he would invite top Egyptologists and academics. During the month of June, Kerisel and I collaborated in preparing this conference.

Fig. 11.7. Gantenbrink, Bauval, and the Edwardses, Paris, June 1993.

In late May, Kerisel came to my home in England, and I took him to meet Edwards at Oxford. It was a pure delight to see these two grand old men of Egyptology, both in their eighties, discuss pyramid exploration with the enthusiasm of schoolboys! The Paris conference finally took place on June 21 at the Federation des Travaux Publiques, located in the fashionable avenue of the Champs-Élysées. Present were many of the most eminent, now legendary, French Egyptologists, such as Jean Leclant, Jean Vercoutter, and Jean-Philippe Lauer.[*194]

It was right after this conference that I was contacted by Chris Mann of the BBC. What was to follow would eventually lead to one of the most exotic legal cases in the history of the High Court of Justice in London.

THE GREAT PYRAMID IN THE HIGH COURT OF JUSTICE, LONDON

Chris Mann was a senior producer with the BBC in the Religious Department, the largest in this legendary British institution. On a sunny day in early April 1993, sitting at an outdoor café in London, Mann read the article in the *Independent* newspaper on Ganten brink's discovery in the Great Pyramid, in which my name also was mentioned in connection with the symbolic and religious significance of the shafts. At the time the Religious Department of the BBC was under the control of John Blake, and Mann was looking for new ideas to expand its documentary programs into new areas for their viewers. Mann immediately saw an opportunity with Gantenbrink's discovery to launch this new concept. He, too, like many other television professionals at the time, was fired up by the idea of a live broadcast of the opening of the door. He called the British Museum, who put him in touch with me.

Mann and I eventually met in early July 1993. I had invited him to my home for a showing of the Upuaut Project promotional video. Mann was extremely excited about what he saw and asked to be put into direct contact with Gantenbrink. While I was trying to get Gantenbrink on the phone, Mann noticed a set of photographs on my office wall. One of them was an overhead of the three Pyramids of Giza, and the other was an enlarged photograph of

the three stars of Orion's belt. Mann asked why these two photographs were placed next to each other. I told him to look again more closely. He gasped and began to pour out questions at me, seeing suddenly the centerpiece of a program he could do on ancient Egypt and its mysterious pyramid cult. The door began to take a completely new perspective for him, and so did the symbolism of the shafts. Mann started to think out loud (he was telling himself and me at the same time!): a special BBC evening on the Great Pyramid, one part would deal with the archaeological aspect of Gantenbrink's work and another part would deal with the religious and symbolic meaning of the monuments and its mysterious shafts, especially the connection with the stars of Orion and Sirius.

Preliminary discussions with Gantenbrink were arranged for July 20, 1993. But unable to come himself, Gantenbrink sent his new public relations representative, a man called Olaf Schroter, the director of a company called Media Design Consulting, based in Hanover. I was surprised not to see Jochen Breitenstein, but I found out later that he and Gantenbrink had had a falling out. The meeting between Schroter and the BBC took place at the BBC's London offices on Great Portland Street. Present at this meeting were Olaf Schroter, John Blake, Chris Mann, Adrian Gilbert, and me. After this meeting, and upon Schroter's request, the BBC sent a full proposal to Gantenbrink on July 30, 1993.[36] The idea at the time was to make a live broadcast from the BBC studios, which would cover in two separate parts the Upuaut Project and its discoveries and my Orion correlation theory, the subject of *The Orion Mystery*, coauthored by Gilbert and me, which was due for delivery in August 1993.

The next few months were spent in negotiations between Gantenbrink and Schroter on the one hand and the BBC team on the other. Gantenbrink informed the BBC that he preferred to make his own documentary in Munich, which he could then sell to the BBC. This documentary was to be called *Robot's Journey into the Past* and would be about fifty minutes long. The BBC would produce their own documentary to be called *The Great Pyramid: Gateway to the Stars* as a BBC Everyman Special. For their own documentary the BBC offered to buy about two minutes of footage from Gantenbrink of the robot making the discovery of the door. Thus with these two documentaries, the BBC planned a whole evening on Egypt for broadcast

in early February 1994. The idea was to show Gantenbrink's documentary *Robot's Journey into the Past* first, followed by the BBC's *The Great Pyramid: Gateway to the Stars.* I learned from Mann that the BBC had agreed to pay Gantenbrink fifty thousand pounds for his own documentary, *Robot's Journey into the Past,* and also buy at eighty pounds per second two minutes of footage from Gantenbrink for their own documentary, *The Great Pyramid: Gateway to the Stars.* The BBC planned to start filming on location in Egypt early in December 1993. Meanwhile, unknown to us, some strange things were happening in Egypt.

THE RETURN OF HAWASS

In late June 1993 rumors began to circulate that Hawass would soon be returning to his post at Giza. His archrival, Bakr, the boss of the EAO who was responsible for Hawass's departure back in March 1993, had been himself fired! Soon after, in an article titled "Egyptologist Claims 'Mafia' Link to Crime at Pyramids," the *Times* of London's correspondent in Cairo, Christopher Walker, reported:

> [Mohammed] Ibrahim Bakr, the expert removed from his post as chief of Egypt's vast archaeological heritage three weeks ago has accused an official "mafia" of controlling the Giza pyramids plateau for the last 20 years. Dr. Bakr, who is highly respected among international Egyptologists, claimed that the plateau on the outskirts of Cairo has suffered widespread theft of antiquities and widespread financial malpractices, which the mafia wanted hushed up. "This was the main issue," Bakr said of his resignation. "I wanted these practices reported to the prosecution authorities, but my request was turned down." In an interview with the *Al-Ahram*, Bakr disclosed that his departure came after personal differences with Farouk Hosni, the culture minister. . . . Bakr claimed angrily that "certain people" whom he did not identify, acted as if the Giza Plateau . . . was their private property. "The exploitation ranged from entrance fees paid by visitors, to documentary films, which they shot at Giza and sold abroad. Lately they even refused to register newly discovered antiquities."[37]

Who was in this "mafia" that Bakr was referring to? What "personal

differences" did Bakr have with Farouk Hosni, the minister of culture, who fired Bakr? And which "documentary films" was Bakr alluding to?[*195] All this was very confusing, to say the least. And I strongly suspected that Hawass had a hand in all this intrigue. At this point in time, however, I had to put aside Byzantine politics and concentrate all my attention on the writing of *The Orion Mystery.*

On November 22, 1993, Gantenbrink made his second official visit to the British Museum in London. This time he came to show more video films of the shafts, especially the northern shaft.[†196] On this occasion Gantenbrink, Kerisel, and I were first invited for lunch by Edwards at his club in London, the prestigious Athenaeum Club in Piccadilly, where we all enjoyed an excellent meal and a long discussion on the Great Pyramid. After lunch I drove all of them to the British Museum. There Gantenbrink gave a one-hour audio-visual presentation to a congregation of top British Egyptologists, including Edwards, George Hart, Richard Parkinson, Vivian Davies, T. G. H. James, and Carol Andrews. After the presentation, Gantenbrink was interviewed on camera by the BBC for the program they were making based on *The Orion Mystery*.[‡197]

On December 10, the BBC flew Gilbert and me to Cairo, where we joined Mann and his crew at the Mena House Oberoi Hotel at Giza. A few days later we were joined by the television presenter Emma Freud, and we were filmed, mostly at Giza until December 20. On December 21 Mann and I flew to Munich in order to attend a party organized by Gantenbrink to celebrate the completion of his documentary, *Robot's Journey into the Past.* It was a very formal occasion. Among the guests were Kerisel; my brother, Jean-Paul; and, to my surprise, Von Daniken. Everyone was in high spirits and enjoyed the evening.

It was during this occasion that Gantenbrink distributed a very impressive glossy brochure titled *The Upuaut Project.* In it he presented the idea of a land-based Jacque Cousteau–style enterprise, which would be launched with his documentary *Robot's Journey into the Past*, followed by a ten-part TV series on archaeology. A model of a huge, four-wheel land vehicle, with "The Upuaut Project" written across its body, was shown trekking over dunes in

the desert. After the meal Gantenbrink gave a little speech, and then his documentary was shown on a large-screen TV. It was a documentary very much centered on Gantenbrink and his work at Giza. While watching I noted the exact angle of the southern shaft of the Queen's Chamber (39.6 degrees), which was displayed on the monitor of his robot in one scene.[*198]

Although the documentary was impeccably made, it clearly was a pilot to promote an extensive TV series, which would be related to the Upuaut Project team (much as had been proposed earlier by Dale Bell of Public Television International). Gantenbrink insisted that the BBC had been aware of his intentions for this documentary to be a pilot from the outset. Mann and Blake of the BBC were shocked. They insisted that they had made it clear to Gantenbrink and Schroter that the BBC reserved the right to adapt the documentary to suit the BBC standards and style. This difference of opinion was to eventually lead to a massive clash between Gantenbrink and the BBC.

In January 1994, barely a few weeks before the scheduled broadcast date of the BBC for February 6, 1994, Gantenbrink informed Mann and Blake that he now wished to stop all dealings with them, which meant that he also did not want the BBC to use the two minutes of footage he had sold to them for their own documentary, *The Great Pyramid: Gateway to the Stars.*[38] Mann and Blake were not amused. Not only was Gantenbrink blowing the opportunity of having his documentary aired on the BBC in prime time, but he was also putting into jeopardy the BBC's own documentary! No amount of reasoning, however, could sway Gantenbrink from this sudden and very unfortunate decision. In desperation the BBC decided to contact Ali Hassan, the undersecretary of state for Pharaonic Antiquities at the EAO, hoping somehow that he could apply some pressure on Gantenbrink in this matter. It was then that a fundamental problem regarding the film shot by Gantenbrink and Breitenstein at the Great Pyramid during 1993 emerged for the first time. Here is the sequence of events as they actually happened based on official documentation and on correspondence of the parties concerned.

On January 20, 1994, Romaine Lancaster, the assistant director to Chris Mann at the BBC, telephoned Hassan in Cairo. It was then that Hassan dropped his bombshell by saying to Lancaster that the commercial filming rights that the BBC had been negotiating with Gantenbrink since July 1993

did not belong to Gantenbrink at all. Perplexed, Lancaster immediately informed Mann. After several attempts to speak to Hassan on the phone, Mann decided to send him a fax asking him to explain this unexpected turn of events. Mann got the following reply from Hassan.

27 January 1994
Dear Dr. Mann,
Answering your fax dated at twenty-six of January 1994.
I would like to inform you that the agreement between the Egyptian Antiquities Organization (EAO) and the German Institute [the DAI] concerning the work in the Queen's Chamber of the Great Pyramid is a scientific and academic work, and in the agreement no-one is allowed to use any results of this work for commercial business. The Pyramid is in Egypt and the work has been done in Egypt and all the materials of this work belong to the EAO, and according to the agreement they [the DAI] have the right to publish it but not to sell it.

Prof. Dr. Ali Hassan

Apparently Gantenbrink had been aware of this agreement all along and had actually signed a statement to that effect to Rainer Stadelmann, the head of the DAI in Cairo![39] In this statement Gantenbrink had clearly recognized and accepted that he and all participants in the project related to the air shafts of the Great Pyramid were legally bound *not to use any material such as films or pictures shot during the work for publicity or public showing or for commercial reasons without the written approval of the relevant Egyptian authorities!* Furthermore, Gantenbrink had signed this statement in early September 1993, yet, amazingly, was still negotiating as late as January 1994 with the BBC's contracts manager, Andrea Ramsden-Cooke.[40]

So the logical thing for the BBC in these circumstances, especially in view of the urgency of the matter, was for them to ask the EAO's permission to broadcast two minutes from the Upuaut Project promotional video, a copy of which had been supplied to them by Gantenbrink earlier. The BBC offered, of course, to pay any reasonable fees set by the EAO. According to the BBC, Hassan gave the green light and also stated that because time was short (the BBC transmission date had now been fixed for February 6, 1994) the question of fees between the BBC and the EAO could be settled at a later date. On January 28, 1994, a week before transmission of the BBC's *The Great Pyramid: Gateway to the Stars*, the BBC received a written warning from Gantenbrink's lawyers that if the BBC made use of the film footage in

question, they intended to take the BBC to the High Courts of London. The BBC was put in a very awkward position. The program had already been announced to the media, and the *Radio Times* had prepared a front cover feature! It was far too late to comply with this request from Gantenbrink's lawyers. At any rate, Hassan had made it clear that all the materials of this project—which included film commercial rights—"belong to the EAO."[*199] The BBC had not much choice but to go ahead with their broadcast as planned.

On February 6, 1994, at 9:00 p.m., the documentary *The Great Pyramid: Gateway to the Stars* was aired by BBC-2 as an Everyman Special. A week later, on February 14, Gantenbrink instructed his lawyers, Denton Hall of London, to instigate legal proceedings against the BBC. The history of the Great Pyramid, as incredible as it sounded to me, was to be dragged to the High Courts of London. This most unfortunate turn of events inevitably put a huge strain on my relationship with Gantenbrink. Adrian Gilbert and I had tried our best to prevent this clash between Gantenbrink and the BBC, but to no avail.[41] As much as I had admired Gantenbrink and his work, I was nonetheless appalled by his litigious action against the BBC. The BBC was, after all, going to ensure that he and his discovery of the door in the Great Pyramid would receive worldwide recognition and acclaim. The BBC had also been willing to pay the very substantial fees to Gantenbrink. And now, most ironically, they were being taken to task by Gantenbrink at the High Courts. It was I who, after all, had introduced the BBC to Gantenbrink, and naturally I did not feel pleased at the way things had turned out. I first decided to remain neutral as much as I could.

But on March 17, 1994, some ten days after the BBC's broadcast, I received an urgent telephone call from Tom Weldon, my editor at William Heinemann Ltd. Weldon had just received a letter from Denton Hall, Gantenbrink's lawyers. It was a legal threat that no "material" from the Upuaut Project should be incorporated into my book with Adrian Gilbert, *The Orion Mystery*, without written permission from Gantenbrink.[*200] Since the book had *already* been published two weeks earlier, Weldon was naturally very concerned. I reassured him that the material we used—which amounted to one black-and-white official photograph of the Upuaut II robot—had been

formally approved by Gantenbrink.

As for the text in the book, I had actually shown the final proof of the book to Gantenbrink back in November 1993 and had accommodated some minor changes he had asked for, mainly regarding the episode dealing with the release of the news to the press in April 1993. He wanted to dissociate himself from this event, so upon his request the wording was adjusted accordingly.[†201] I was seriously dismayed at Gantenbrink's actions and could not quite understand why he felt compelled to instruct his lawyers to take such actions and, even more annoyingly, had not informed me about it beforehand.[‡202] It was at this point that I felt in allegiance with the BBC in this affair. It was most unfair that both the BBC and I were treated in this way by Gantenbrink, and I now decided that I would try to help them out of this legal mess. My objective was to help all parties find an amicable—or at least a workable—solution instead of battling in court.

I contacted Mann, who welcomed my support and put me in touch with Roy Baker, the BBC lawyer dealing with this case.[*203] I made it clear to Baker that my involvement was to be on a purely friendly basis. I wanted no part in this litigation but only wished to help and see if, perhaps, I could help bring the matter to a close with everyone involved receiving fair dues.[†204]

Here was the crux of the problem: it seems that Gantenbrink had submitted his affidavit to the High Court wherein, under oath, he claimed to have negotiated with Bo Carson Entertainment (which was involved with a film related to the discovery of the *Titanic* wreckage) for the exploitation of the commercial rights of his filming project, who, with NBC backing, had, according to Gantenbrink, come up with figures of six million dollars for the U.S. market and ten million dollars for worldwide rights.[‡205] Much of the commercial value of the filming project depended, of course, on the potential filming *of the opening* of the door by Gantenbrink. The latter was thus claiming that the BBC had jeopardized his chance to make such a film and, consequently, earn those large sums of money. Deeming that since this potential project was worth at least as much as the *Titanic* project, Gantenbrink claimed substantial damages in the range of more than six figures from the BBC.

But the sixty-four-thousand-dollar questions now were: (1) Who exactly

owned the legal rights to *commercialize* the films that were shot by Gantenbrink and his TV crew in the Queen's Chamber and in its shafts, and (2) Who owned the copyrights of these films?

The first question dealing with the commercialization of the films should have been clear. The a priori assumption would be that the filming was done by Gantenbrink while conducting a scientific exploration on behalf of the DAI in Cairo, so therefore he was presumably bound, as all other participants in this project were, by the contract and agreement that existed between the DAI and the EAO. This contract and agreement, as Hassan had pointed out, stipulated that *the commercialization rights belonged to the EAO.* Gantenbrink, furthermore, had apparently recognized and also agreed to this in writing to the DAI.[42]

There was one complication, though, that had been caused by an unusual statement made by Stadelmann, the leader of the DAI in Cairo. It seems that Stadelmann confirmed to Gantenbrink's lawyers that the film taken by Gantenbrink ran parallel to the scientific projects and thus was not encompassed by the scientific work. That, on face value, would let Gantenbrink off the hook. And although Stadelmann did not specifically make this clear, the implication was that Gantenbrink could, at least on principle, "commercialize" the film since, according to Stadelmann, it was not part of the scientific work. But if the film was not shot as part of the scientific work, then it was shot as part of *what?* The only explanation would be that it was meant to be for a documentary or documentaries intended for *commercialization.* If so, then it was not up to Stadelmann or the DAI to decide whether this was allowed. Strictly speaking, it did not matter what Stadelmann said about the filming because as far as the Egyptian authorities were concerned, they had not approved this filming nor granted a commercial permit to Gantenbrink, thus no matter what Stadelmann or the lawyers said, the Egyptian authorities had the legal ownership of the film since the actual film had been shot during a scientific project officially contracted and licensed to the DAI. And this contract and agreement clearly stipulated that all participants were bound by its terms.

In Egypt any TV crew wishing to make a commercial film must operate under a formal and written commercial license approved by the EAO and issued by the Ministry of Information.[*206] Yet although Gantenbrink

conceded that no such license had been granted to him, he nonetheless stuck to his claim that Hawass had given him and his TV crew verbal permission to do the filming, and he contended that this was good enough for him and, by extension, also good enough for the High Courts of England. Gantenbrink made this claim under oath, and so did two members of his TV crew, Jochen Breitenstein and Dirk Brakebusch. The British court accepted this a priori. But Hassan, however, had told the BBC that Hawass *had no right to do so* and that in any case, Hawass had told him he had *not done so.*

Hawass, since early 1994, had been reinstated to his post of director-general of the Giza Plateau. So, caught in this impasse, the BBC's only option to resolve this matter was to ask Hawass himself . . . in person.

THE "NOT AT ALL" KING OF THE PYRAMIDS

In early May 1994 I flew to Cairo with Roy Baker, the BBC lawyer.[*207] Baker had never been to Egypt and had asked me to assist him in this matter. Since I, too, now very much wanted to get to the bottom of this strange story, I wholeheartedly agreed to lend him a hand. Although Hawass had much commented (negatively, of course!) on my work on radio and television, we had never actually met.[43] It was to prove to be quite an adventure.

When in Cairo it seemed at first that it would be difficult, if not impossible, for the BBC lawyer to pin down Hawass. Our first few attempts failed because Hawass was either "out of his office" or "busy with other visitors and guests," so we got the proverbial "*bokra inch'allah*" (tomorrow, if God is willing). Finally, under the advice of some of my Egyptian friends, we decided to literally drop in on him at the local coffee bar in central Cairo where he and his colleagues hung out most evenings. Although taken aback when he saw us coming, he quickly regained his composure and was most cordial and immediately apologized for all this delay.

I remember being at first impressed by this formidable man. Handsome in a rugged sort of way and very presentable, he spoke with the self-confidence of an army general. Hawass is a man who does not mince his words. He was obviously very upset with all this "nonsense" and said he would be more than glad to assist the BBC with their inquiries. So he gave us an appointment to see him the next day at his office on the Giza Plateau. We turned up at 11:00

a.m., and after the customary wait outside his office, we were ushered in by one of his many pretty secretaries.

Fig. 11.8. Robert Bauval with BBC lawyers in Cairo. Roy Baker is second from left.

Hawass's daily job is to run the administration of the Giza necropolis. Under him are some dozen chief and junior inspectors, a varying number of archaeologists, students on work assignments, and the usual horde of secretaries and tea boys that no self-respecting Egyptian public servant would do without. Hawass put down the phone (which seemed to be perpetually ringing!) and explained that he had just been talking to Gantenbrink. He was clearly miffed. Baker explained that it was necessary to get a formal statement regarding this affair and, without much ado, asked Hawass point-blank whether it was true that he had given "verbal permission" to Gantenbrink or to his TV crew to shoot video film outside the jurisdiction of the scientific work carried out by the DAI.

Hawass looked totally indignant to be asked such a question. "Of course not!" he growled. He clearly informed the BBC lawyer that no such verbal permission had been given, and had he known that such filming was taking place he would have immediately put a stop to it! He then suggested that we deal with this matter with Abdel Halim Nureldin, his superior and the secretary-general of the EAO. Hawass insisted that it was Nureldin and the "EAO permanent committee" that dealt with matters of filming licenses and

not he. That was it. We thanked him and went to see Nureldin, who had also asked Stadelmann to come to his office at the EAO headquarters in Abasseya in East Cairo. Needless to say, as we all sat in silence waiting in the reception area, you could have cut the tension hanging in the air with a knife! At any rate, Nureldin received us all together in a most cordial manner and confirmed what both Hassan and Hawass had said: the commercial rights of the films belonged to the EAO, and the BBC must deal with the EAO legal department for matters of fees and permissions to broadcast. Affidavits were, of course, taken by Baker, and we returned to our hotel at Giza.

Back in England Baker informed Gantenbrink's lawyers of his findings in Cairo, and as I expected, it was finally decided among the parties to settle the issue out of court.[*208] The battle over the Great Pyramid was over.

At least for now . . .

POETIC LICENSE

In the course of the following months I was much occupied with the writing of my next book, *Keeper of Genesis*, coauthored with Graham Hancock. This book looked into the controversy over the age of the Sphinx, and we had decided to narrate aspects of the various explorations that had taken place at Giza in recent years. The Gantenbrink story was, of course, on our agenda. After the saga at the High Courts with the BBC, Gantenbrink had cut all communications with me. But eventually we began talking again, and I assured him that, no matter our differences, he would have my support in his efforts to resume his explorations in the Queen's Chamber.[†209]

The DAI, as well as the EAO, officially took the position with the media that the reason for not allowing Gantenbrink to return to Giza in order to resume the exploration of the shafts was his release to the press of his discovery without the consent of the Egyptian authorities. I said that I would maintain my position—which I still do—that it was I who had, *technically speaking*, gone to the press with the news of the discovery of the door back in April 1993. I took this position officially with Helmut Kerieleis, president of the DAI in Berlin,[44] as well as with Abdel Halim Nureldin, president of the EAO in Cairo.[45] I did the same with the public whenever I spoke at conferences or to the media.[*210] Strictly speaking, I could say, hand on heart, that I did go to the British press back in April 1993. I was quite happy to take

the blame if this would help Gantenbrink resume the exploration. Furthermore, I truly believed in the freedom of information that is of public interest. I did not have, as Gantenbrink had, any binding moral obligation with the DAI or the EAO. I genuinely felt that my taking the rap on this matter would increase the chances for Gantenbrink's return to Giza. However, it was around that time that I decided to get more details from Gantenbrink about what actually had happened during the so-called third campaign at the Great Pyramid from March 7 to 28, 1993.

One of the things that had much nagged me was a scene that was on the Upuaut Project promo video, which had also been shown in the BBC documentary aired on February 6, 1994. Now, knowing the problems with the permits for the filming licenses that had taken place, this particular scene in the promo video didn't quite add up. This scene showed the moment of the discovery of the door, with the narrator affirming that it was at "11:05 a.m. on March 22, 1993." In this scene, just as the robot filmed the door for the first time, Gantenbrink is seen sitting on a chair gazing intensely at a monitor screen on which the image of the door is displayed by relay from the robot's camera. Huddled around him are four men, three Egyptians and one European. The European was Ulrich "Ulli" Kapp, a representative of the DAI in Cairo.[†211]

Kapp ("Ulli" to his friends) had a reputation of being very professional and totally reliable. After some coercing on my part, Gantenbrink admitted to me that this scene shown in the video *was not what had actually happened that day in the Queen's Chamber!* According to Gantenbrink, Kapp had not been present! It seems that Stadelmann had taken him off the job on March 19; that is, three days before the discovery! According to Gantenbrink, there was an entirely different group of people with him in the Queen's Chamber on the fateful day of March 22, 1993. But then why, I asked, had he shown the "wrong" people on the film? I knew how meticulous and finicky Gantenbrink was with details, so what could have driven him to do this? Gantenbrink explained that because there was no footage taken of him and those people who had been in the Queen's Chamber, he applied what is known in the art trade as poetic license and made up the scene later for the benefit of the camera.

Well, that would not be so bad if they had at least put the right people in the

scene! They had managed to film the wrong people without too much problem, so why didn't they film the right people in the reconstructed scene? At any rate, whatever the reason behind this filming hiccup, such shenanigans could put into doubt the authenticity and credibility on what else was shown in the promo film. There was, too, the fact that this scene with the wrong people had been aired by the BBC and also on many other TV channels around the world. Gantenbrink had also used this scene in his own documentary, *Robot's Journey into the Past*, which has since then been aired in the United States and other countries and, I believe, also in Egypt![*212] Furthermore, Gantenbrink had also sent copies of the promo film to the Egyptian minister of culture,[†213] as well as to many other government departments, including the Egyptian Ministry of Tourism.[‡214] I now also recalled how, when he had sent this promo film to me back in April 1993, he had made a strong point that whoever saw it *must report exactly what they saw and heard on this tape.*

But why would he or anyone want to report that scene, which was clearly a fabrication? At the very least he should have informed me and the media involved that what was seen and heard during that specific scene was poetic license! Surely such was the historical importance of the event that accurate reporting was of the essence, especially when reporting the actual moment of discovery of the now world-famous door.[§215]

This poetic license, as it would turn out, was but the tip of a huge enigmatic iceberg.

ARCHAEOLOGICAL WATERGATE

To avoid further confusion, as well as to make sure that I would report the truth in my forthcoming book with Hancock, I asked Gantenbrink to answer, in writing, some important questions about his activities at Giza during the various campaigns. This, to my relief and also much to his credit, he obliged.[*216] In fact, Gantenbrink was now more than eager to give me this information in writing. I then asked the very same questions of Stadelmann to compare notes. To my total astonishment Stadelmann, almost point by point, contradicted the statements made by Gantenbrink! Clearly something was very wrong. Here are the questions put to Stadelmann with his replies and the commentaries on them by Gantenbrink:

Question 1: The exploration of the shafts in the Queen's Chamber by Mr. Gantenbrink "under the auspices" of the DAI in Cairo began in January 1992 and that, by May 1992, his original mechanized robot (unnamed) had already penetrated some 19 meters in both the south and northern shafts of this chamber. Can you confirm this?

Stadelmann: The shaft of the middle chamber, the so-called Queen's Chamber R, was not penetrated before 1993 because the little robot, which was used in 1992, had larger dimensions than the shafts of R. "Under the auspices" of the German Institute is not quite correct. This research was a concession granted to the German Institute as a joint mission between the German Institute and the SCA [formerly the EAO].

Gantenbrink's commentary: *This is incorrect.* The southern lower shaft [of the Queen's Chamber] was penetrated in 1992 up to a depth of 4.88 meters by the first robot. This robot, therefore, was obviously smaller in size than the opening of this shaft. In another campaign, which took place in May 1992, the southern and northern shafts of the Queen's Chamber were both penetrated up to about 19 meters with different equipment [italics added].

Question 2: Was the work carried out the following year, that is from March 7 to 22, 1993, by Mr. Gantenbrink in the same shafts of the Queen's Chamber with a new robot [named Upuaut II] also deemed to be "under the auspices" of the DAI in Cairo? What does "under the auspices" entail in this context? Does it mean that the work carried out by Mr. Gantenbrink was under the direct responsibility of the DAI in Cairo?

Stadelmann: Same as [question] No. 1 [i.e., re: "under the auspices"]. Mr. Gantenbrink was technician and had prepared all the technical work and material. The concession was and is still owned [as of October 11, 1995] by the German Institute.

Gantenbrink's commentary: *This is incorrect.* I was formally nominated by the DAI as "responsible project leader" [italics added].

Question 3: Please confirm if Mr. Gantenbrink's name was formally incorporated and/or recorded on the "scientific license" issued for this project. If so, in what capacity was Mr. Gantenbrink operating i.e. project

director, field director, and so forth?

Stadelmann: Mr. Gantenbrink was working as a freelance technician within the frame of the German Institute's work. He paid for his expenses in Egypt and the technical material. He was responsible for all technical aspects; the project directors were Zahi Hawass and myself.

Gantenbrink's commentary: *This is incorrect.* I was formally nominated by the DAI as responsible project leader. I have paid for all expenses [several hundreds of thousands of deutsche marks] excluding minor expenses like fuel for the DAI car or restoration mortar delivered by the EAO not exceeding a sum of 500 Egyptian pounds. Zahi Hawass was, throughout the campaign, always presented to me as the EAO's official responsible for the Giza area and NOT as a project director. I must make it clear that it is only now, through the statement made by Prof. Stadelmann on October 11, 1995, that I have been made aware that Zahi Hawass was also a project director for these campaigns in which I was involved [italics added].

Question 4: Were the film maker and producer Mr. Jochen Breitenstein and his assistant, Mr. Dirk Brakebusch, also considered to be officially members of this project? If so, in what capacity were they operating in the Queen's Chamber of the Great Pyramid and generally at Giza?

Stadelmann: Mr. Jochen Breitenstein was introduced to me as a technician for the camera work within the project. Neither I nor Dr. Hawass had any knowledge about the filming, which apparently was done during non-working hours and outside the pyramid. Mr. Breitenstein was duly listed on the security forms as assistant technician.

Gantenbrink's commentary: *This is incorrect.* Jochen Breitenstein was never introduced to Prof. Stadelmann nor to Zahi Hawass as a "technician" but repeatedly as a professional filmmaker based in Los Angeles. Jochen Breitenstein was never involved in any filming of the inside of the narrow shafts in the Cheops pyramid. This filming was carried out only by myself. Both Prof. Stadelmann and Zahi Hawass were fully aware at all times of all the filming activities carried out by myself [inside the narrow shafts] and all activities carried out by Jochen Breitenstein and his camera assistant Dirk Brakebusch [inside the pyramid and outside the pyramid] [italics

added].

No filming was ever carried out without the personal consent and approval of Zahi Hawass and the full knowledge of Prof. Stadelmann. During all filming activities there was always either an EAO official or a member of the DAI. The only exceptions to this were some few shots with non-archaeological significance [like repairs to the robot in the hotel workshop, etc.]. Because only the Queen's Chamber was closed to the general public during working hours, filming sequences, which involved other areas inside the Cheops pyramid [namely the Grand Gallery, the King's Chamber, the descending corridor, and the Subterranean Chamber] were carried out [for obvious reasons] outside the general public's normal visiting hours. In any case, during this single occasion there was a EAO inspector and the DAI member Ulli Kapp present during the whole time. Also Prof. Stadelmann was duly informed about this "early morning" filming activity which was also duly approved by Zahi Hawass.

Question 5: Were you aware that Mr. Breitenstein and Mr. Brakebusch [as claimed by them] did not yet have—or ever did have—the required police clearance from the Egyptian authorities to work on this or any other scientific project in Egypt during March 1993?

Stadelmann: As far as I can tell, Mr. Brakebusch was never inside the pyramid. He was a personal assistant for developing and cutting in the little laboratory which Mr. Gantenbrink had installed at the hotel [Mövenpick]. He, too, was listed in the security form of the project.

Gantenbrink's commentary: Mr. Brakebusch was always inside the Pyramid, whenever we were working there, on every single day of the campaign. Mr. Brakebusch was the camera assistant of Jochen Breitenstein. Prof. Stadelmann was definitely aware of this fact. Mr. Brakebusch was not at all a personal assistant for developing and cutting in the little workshop. In any case, no developing and cutting was made by him in the little workshop, or anywhere else in Egypt, either for films or for "engineering matters."

Question 6: Were you aware that Mr. Gantenbrink, Mr. Breitenstein and Mr. Brakebusch were intending to shoot a commercial or pilot TV

documentary about the exploration of the shafts in the Queen's Chamber when they came to Egypt on March 6, 1993? And (**Question 7**): Were you aware that they had no commercial license from the Egyptian authorities to shoot such a docu- mentary film?

Stadelmann (reply to questions 6 and 7): As I mentioned before, neither Zahi Hawass nor we were informed that Mr. Gantenbrink intended to shoot a commercial film. Mr. Gantenbrink has later (in summer 1993) signed a paper that he would not use any film material without clearance with the Egyptian authorities.

Gantenbrink's commentary: *This is incorrect.* Both Prof. Stadelmann and Zahi Hawass were fully aware of the fact that the filming of our campaign, performed using "broadcast quality standard" equipment, was being made with a view to an eventual [commonly planned] commercialization [with the proceeds not to be for personal profit but to serve to promote archaeology and especially to obtain further sponsorship for the protection and restoration of our cultural heritage]. The document, which I have signed on September 9, 1993, stipulates an obligation to obtain the consent of the Egyptian authorities before the filming material could be used for broadcasting purposes was, in any case, already confirmed verbally by myself as early as March 1993 to Zahi Hawass. In June 1994 a Tomlin Order ratified by the High Courts of Justice of London transferred this obligation to the BBC who are, since that date, the owners of the commercial rights of the film *Robot Journey into the Past.* No royalty fees have to be paid to me, or to anyone else from the BBC to obtain this commercial rights [italics added].

Question 8: Could you please confirm whether any member of the DAI were present in the Queen's Chamber during the exploration of the southern shaft between the dates March 20–22, 1993? If so, who?

Stadelmann: During the whole exploration there was always a member of our Institute (DAI), either me or the engineer Mr. Kapp or our architect Nairi Hampikian present in the chamber. It goes without saying that there were always the representatives of the EAO present as well.

Gantenbrink's commentary: *This is incorrect*. There was no member of the

DAI present during the last week of the March 1993 campaign [my italics].

Question 9: Could you please confirm who exactly was physically present inside the Queen's Chamber of the Great Pyramid on the day of March 22, 1993, when the discovery of the possible "portcullis" was made? Could you confirm if any permanent DAI members were present at 11.05 a.m. on March 22, 1993? If so, who?

Stadelmann: Portcullis exist in Egyptian tombs or pyramids only to block horizontal corridors. So the use of the word in this context and all the interpretations concerned with it are, technically speaking, incorrect. On March 22 at 11.05, Mr. Kapp and two representatives of the EAO, Mr. Mohammad Shahy and Mr. Mohammad Nuby were present. I myself arrived shortly afterward.

Gantenbrink's commentary: On March 22, 1993, at 11.05 a.m. the DAI member Ulli Kapp was definitely not present, nor any other member of the DAI. Those present were myself, Jochen Breitenstein, Dirk Brakebusch, and the EAO inspector Mohammad Shahy. Prof. Stadelmann did not arrive "shortly afterward" at the site. He came some time later when I personally notified him and in any case, directly to the Mövenpick Hotel in Giza. Zahi Hawass also came directly to this hotel.

This was an amazing situation! I really did not know what to make of it anymore, who to believe, and how to handle this messy status quo. The fact was that a major exploration inside one of the world's oldest monuments, the only surviving wonder of the ancient world, which resulted in a major archaeological discovery, had taken place under conditions that, to say the least, raised a lot of suspicion. Being now privy to the contradictory statements made by Stadelmann and Gantenbrink, I found myself in a very awkward situation. If I reported what Stadelmann had said, then Gantenbrink would contest it as untrue. And vice versa! So after careful consideration I decided that the best and only thing I could do was to ask the one person who could certainly clarify this matter of whether Ulli Kapp had been in the Queen's Chamber at the time of the discovery: *Ulli Kapp himself.*

I obtained Kapp's home telephone number in Cairo from Gantenbrink. The following is from the transcript of the telephone conversation I had with

Kapp. I have published it here for the sake of clarity in this bizarre affair and in the public interest. After the usual polite niceties, Kapp and I had this discussion:

Bauval: I'm trying to clear up who was in the chamber at the time the discovery was made on March 22, 1993. Were you in the chamber?

Kapp: No.

Bauval: You were not?

Kapp: No. But . . . wait, wait, wait . . . do you speak German?

Bauval: No, I do not speak German. I'm sorry.

Kapp: Okay. . . . No, no . . . I was there one week before whatever it is . . . was discovered . . . then I had to leave.

Bauval: I know Rudolf very well, and as you probably know, I see him quite often. I'm writing a book on this matter and I need to be sure of the facts. What he's telling me is that for the last week or so you were not there.

Kapp: That's right.

Bauval: Okay. That's what I wanted to check. And definitely not on the day the discovery was made. Well, thank you. . . .

Kapp: No. No. Wait, wait, wait. . . . What do you mean with "discovery"?

Bauval: Well, the . . . the whatever he discovered. The slab, the block, the door, whatever you want to call it.

Kapp: No. . . . This is the thing I saw! We stopped . . . the robot stopped one meter before it . . . then I had to leave the job.

Bauval: Well, he's saying . . . Look, I want this clear because I'm very confused as to what I should say in my book. On March 22, 1993, you were not there? Is that a fact?

(long pause)

Bauval: Well? It is either yes or no?

Kapp: Give me time to think . . . well, I mean . . . I don't know.

Bauval: Well, you told me before you were not there. I mean it's either you were or you were not.

Kapp: Well, I mean . . . you know, any detail, which is already two or three years ago, on a very certain day, on a very certain moment . . . then you are a genius! I'm not . . . so think about this!

Bauval: Well, I mean the information is known for a long time. Well, I'm not being difficult. I just want to know this fact because I don't want to report that you were there when you were not there. It's a historical fact, and it's embarrassing for me to write wrong things in my book. So?

Kapp: Well, okay. Then keep it like that. Yes.

Bauval: Keep what like that?

Kapp: As Ruddy [Gantenbrink] says.

Bauval: Fine. I mean, my information as far as I know, and that is why I'm trying to check with you, is that he says you weren't there during the last five or six days. And you certainly were not there.

Kapp: This is true. This is true.

Bauval: Fine. Okay. Thank you, Mr. Kapp.

Kapp: Don't mention it. Bye-bye.

This phone call to Kapp was made on November 10, 1995, more than two and a half years after the discovery of the door. Meanwhile, as I said, the poetic license in the various films shown on national and international television channels had been disseminated to the public. There is no doubt that Kapp, Stadelmann, Hawass, and indeed everyone else involved in this affair had seen one or more of these films. So why had they not come forward to point out that what was being shown was not actually what had happened on that historic day of March 22, 1993? The same, of course, went for Gantenbrink. It is one thing using poetic license for a trivial or casual film, but this was something else. This, to the world, was one of the most

important potential archaeological discoveries of all time. There was, too, the confusing statement that Kapp had made regarding the door.

After I had described the discovery as being a "slab," "block," or "door" to Kapp, he had exclaimed that this was *what he had seen when the robot had stopped one meter before it, and* then *he, Ulli Kapp, had left the job.* Both Kapp and Gantenbrink had confirmed that he, Kapp, had left the job about one week before March 22, 1993. So what was Kapp trying to say when he concluded that the matter should be left "as Ruddy says"? I decided that my best course of action now was to inform the heads of the two parties concerned of my findings with Kapp and let them sort it out between themselves. I thus sent by fax a complete report to Abdel Halim Nureldin at the EAO and to Helmut Kerieleis at the DAI in Berlin.[46]

Meanwhile, I asked Gantenbrink to make matters a little clearer (in writing) concerning the circumstances in which the commercial filming was done at Giza during his campaign in March 1993. This he did right after the Christmas holidays of 1995.[47] This was a three-page report that explained how and why the filming was done. He was adamant that both Stadelmann and Hawass were fully aware that he was making a commercial film to serve as a pilot for a television series. He insisted, however, that the proceeds were always intended to be for preservation and restoration of the monuments and not for personal profit. "Indeed," wrote Gantenbrink, "before our March 1993 campaign started Stadelmann was provided with a typed document titled 'Aspects of a Television Series.'" (He included that document with his report.) Gantenbrink was thus outraged at what he called the "false statements" made by Stadelmann and offered to provide me with all the evidence required to back his own statements. And although, he said, he did not agree with my own stellar theories on the pyramids, he concluded, "Nevertheless, I give you my full support, as I would anyone else, to correctly report the events related to our campaign. In this respect, and also because of the strange silence from the president of the DAI in Berlin, I can only encourage you to carry on with your investigation to expose this archaeological Watergate."[48]

In May 1996 Gantenbrink managed to somehow convince the DAI to sign a "declaration." The purpose of this declaration was to have all parties declare that the

"misunderstandings" that had occurred between the EAO and the DAI on the one hand and Rudolf Gantenbrink on the other hand were due to "wrong representations in public." To make sure, therefore, that this did not occur again, all the parties agreed to the following:

1. The campaigns conducted in 1992/1993 were joint undertakings of the German Archaeological Institute in Cairo, the Egyptian Supreme Council of Antiquities (formerly the EAO) and engineer Rudolf Gantenbrink.
2. The project partners were jointly responsible for the execution of the project.
3. None of the project partners reproaches another project partner for any misconduct during the execution of the works.
4. The first publication in the foreign press and, in particular, the statements of the press published after completion of the work, have not been prompted by the direct participation of a project partner, but have been the result of an unfortunate chain of uncontrollable events.
5. Owing to the great efforts of all those involved in the project, the joint works in the years 1992/1993 were performed with great success. This applies, in particular, to the successful aeration of the Cheops Pyramid.

MAY 11, 1996.

This above declaration was signed in May 1996 by Gantenbrink, Stadelmann, and Kerieleis of the DAI. On May 26, 1996, Gantenbrink forwarded the same declaration for it to be signed by Nureldin at the EAO. I am not sure what happened then. "History," it seemed, had been "written" or—as the case may be—"rewritten."

RUMORS

For the whole of 1997 Hawass closed the Great Pyramid to the public. The official reason was for "restoration and cleaning." Not surprisingly, rumors ran wild. The Internet was rife with stories of secret explorations, finding a secret chamber, and, most of all, that Hawass was secretly trying to see what was behind the door. On a more mundane level, it seems that Hawass was having installed a new aeration system. (Apparently Gantenbrink's "successful aeration" system in the King's Chamber was removed and replaced with a new one.)[*217]

Over the years that followed, the question I was asked most frequently at conferences and in interviews was, "When will the door in the Great Pyramid be opened?" Naturally, the psychological effect on the human mind of a *closed door* at the end of a mysterious star shaft inside one of the world's largest, oldest, and most enigmatic monuments is very powerful stuff indeed.

It is the stuff that dreams are made of, and it can induce immense expectations in the collective subconscious. These expectations range from "nothing will be found" to the most outrageous claims such as "a UFO or an ET will be found" and anything in between! The door in the Great Pyramid had entered the psychosis of the new millennium. At the time of writing these words (June 2014), the door—there are in fact *two* doors (see appendix 5)—has yet not been opened. At any rate, and for the benefit of readers who are not too familiar with this door affair, I now complete this chapter by closing the story of Gantenbrink and his involvement with the Great Pyramid.

To this end, let me narrate how in February 1999, during a rare case of doldrums in my writing activities, I took a British Airways flight from London to Cairo to see Hawass at his office in Giza. I wanted to hear from his own mouth the latest news on the Gantenbrink door saga. It had, after all, been almost six years since it was discovered, and no real effort had been made to see what was beyond it; this, despite the regular promises by Hawass that "we will open it soon." (I also wanted to take the opportunity to inspect for myself the "secret tunnel" that Joseph Schor had supposedly found in the well shaft, the Tomb of Osiris.) Oddly, Hawass was no longer upset with Gantenbrink but nonetheless insisted that it "will not be possible at all" for Gantenbrink to resume his exploration of the shafts of the Queen's Chamber. There was another burning question to ask Hawass so that I could close this Gantenbrink saga once and for all. And although I knew what his answer would be, I wanted to hear it again while looking into the eyes of the man himself.

"Dr. Hawass," I asked calmly, "when in March 1993 Gantenbrink and his colleagues were shooting a commercial film inside and outside the Great Pyramid, had you given them verbal permission to do so?"

Hawass turned green and red. He snarled at me, "No!"

He then answered his phone, shouted something in Arabic, put the phone down, and regained his composure. He wanted me to know that he didn't have anything personal against Gantenbrink. However, had he known that Gantenbrink was making a commercial film he would have immediately put a stop to it. Hawass also explained that at the time this commercial filming was going on, he had been "very busy fighting with Bakr" (the EAO president

who had sacked Hawass in March 1993, then got himself sacked a few months later). Thus in this confusing situation Hawass said he had not been able to pay much attention to what was happening with the German team. He had assumed that Stadelmann had everything under control.[*218] Hawass smiled and waved his hand as if brushing something away.

"All this is *khallass*, gone with the wind, over and done with!" Hawass said.

I asked him about the future. "The opening of the door," he said, "had to be postponed yet again." It would not take place on the eve of the millennium, as he had previously announced, but was planned to occur in the spring of the year 2000.

The last time I saw Gantenbrink at Giza was also in February 1999.[*219] He had come with a new sponsor from Germany to discuss the matter with Hawass. Gantenbrink was staying at the same hotel as I, the Mena House Oberoi. We met in the lobby and exchanged some pleasant conversation. With me was the writer and researcher Simon Cox, who was also at the Mena House Oberoi at that time. The next day Cox and I went again to Hawass's office. To our surprise, Gantenbrink was there. It was the first time that the three of us—Hawass, Gantenbrink, and I—had met together! Unfortunately we did not get a chance to talk, because suddenly we were rudely interrupted by Hawass's secretary, who ushered into the office two men and two women. They were Americans and clearly VIP guests of Hawass, seeing the way he jumped to his feet to warmly greet them. Their spokesman, a distinguished tall man with white hair, turned out to be Bruce Ludwig, a real estate tycoon from Los Angeles, who was cofunding some of Hawass's exploration projects at Giza along with David Koch, the latter dubbed the richest man in New York. I knew Ludwig had been financing the Giza Plateau Mapping Project that Hawass and Mark Lehner had been engaged in since 1984. It was evident that Simon and I were de trop. So I stood up and bid goodbye to Hawass and his guests; Gantenbrink stayed behind.

It was the first and last time that I would see Hawass and Gantenbrink together. No matter what the future held, I knew that Gantenbrink, like the enterprising Dixon brothers, the infamous Howard Vyse, or the colorful Piazzi Smyth, had entered the history of the Great Pyramid. I also knew that the name of Gantenbrink and also that of Hawass would, for better or for

worse, be entangled with mine and that of the Great Pyramid of Giza. Whenever that thought crosses my mind, a curious sensation takes hold of me that is not easy to describe. But as I walked away from Hawass's office on that cool day in February 1999, the burning questions in my mind were:

What will happen to the Gantenbrink door?

When will it be opened?

And by whom?

Although Hawass did not let out this information at the time, I suspected that he must, nonetheless, have had a fairly good idea of when and by whom the proverbial "opening of the door" would be done. Little did I know at that time that lurking in the shadows was a new outfit preparing its bid, an outfit, mind you, that was owned by one of the richest men in the world. And soon Hawass would officially reveal the identity of this outfit. Moreover, the venue at which Hawass would make the announcement would be the Ramada Oceanfront Hotel during the ECF Conference at Virginia Beach. . . .

12

THE “DOOR” AND THE “HALL OF RECORDS”

The final chamber we found [in the well shaft] was most likely a symbolic tomb for the god Osiris.

ZAHI HAWASS

I do not want to disappoint you, but I am sure there is no secret chamber or Hall of Records of a lost civilization.

ZAHI HAWASS

WHAT NEXT?

The chances of finding a secret chamber at Giza now, with all we know of the results of the explorations carried out there since 1977, are, statistically speaking, quite good: some would even venture to say it is an almost certainty. There are three known very promising locations where secret chambers could be discovered. The first is behind the Gantenbrink door at the end of the southern shaft of the Queen’s Chamber in the Great Pyramid. There are about fifteen meters from the door to the outside face of the pyramid, which is more than ample space for a large chamber to have been concealed. The second is behind the “door” at the end of the northern shaft of the Queen’s Chamber, and I will explain the circumstances of its discovery in this chapter. The third possibility is under the paws or rump of the Sphinx, as suggested by the various explorations sponsored by the ECF or its life members.

But before we examine what has happened with these three possibilities, I want to narrate the exciting miniexploration I undertook with my good friend, the South African TV producer and director Diana Lucas, inside the Tomb of Osiris in August 1999, and also I want to tell you what happened later that month at the ECF headquarters at Virginia Beach.

A Canadian Fiasco

In late 1994 there were persistent behind-the-scenes rumors that a Canadian company would be given the task of opening the door. This rumor was then made public in March 1996 by the *Egyptian Gazette* when it announced that “a multi-national archaeological mission” would undertake the exploration of the shafts of the Queen’s Chamber, which would involve a Canadian “mission.” This turned out to be Amtex Software Corporation, based in Ontario, Canada. Amtex specialized in air-traffic-control training systems and other virtual-reality software products. I was informed much later that it had filed for bankruptcy. Amtex was owned by Peter Zuuring, a Canadian of Dutch origin. He had read about the Gantenbrink door in my book *The Orion Mystery,* coauthored with Adrian Gilbert, and he eventually sent me a fax and suggested we meet to discuss a project that entailed making a 3-D replica of the Great Pyramid with a planetarium to show the stellar links. We met in New York in November 1994. Graham Hancock and his wife, Santha, who happened to be in New York at that time, joined us for this meeting.

It quickly became obvious that Zuuring was interested in the Gantenbrink door and wanted to know how he could get involved with the exploration. As this was the time that Gantenbrink and the BBC were battling in the High Courts of London, I told Zuuring that he should deal not with us but directly with the Egyptian authorities. I told him frankly that I did not think he stood a chance. A week later, when I was back in England, Zuuring called and informed me that he was going to Egypt and asked if I could meet him after that trip, in Amsterdam in early December.[1] We met in Amsterdam on December 5, 1994, at the Hotel Beethoven. Zuuring was very excited and said that he had met Hawass and the latter had introduced him to his “business agent.” Zuuring now was planning a second trip to Egypt in March 1995, where he hoped to get permits from the Egyptian authorities for exploring the shafts! Zuuring said that he had been introduced to Hawass by the Canadian ambassador in Cairo. I was myself also planning a trip to Egypt for March 1995, so we decided to meet up there. Zuuring, however, canceled at the last minute. Instead, he came later to London, where we met with a Dutch film producer, Roel Oostra, with whom I was working.[2]

Zuuring told us that he was preparing for a “preliminary scouting trip” in June to probe the shafts with a specially designed metallic rod. In late June Zuuring informed me by phone that he had visited Stadelmann and together they had successfully used his metal probe and taken some pictures of the inside of the shaft. He had also discussed with Hawass the making of television documentaries with a “figure of ten million dollars.”[3] It sounded all too familiar. I met Zuuring again, of all places at the ECF headquarters in Virginia Beach! Joseph Schor and Joseph Jahoda were also there. This was the last time I saw Zuuring. I did, however, speak to him by phone after that in early 1996 when he told me he had good contacts with the Egyptian military as well as the EAO and was hoping to land some important software training contracts with them. And the last time I spoke to Zuuring was in April 1996. He had called me from Canada to ask me if I knew Erich Von Daniken. Zuuring was very interested in talking to him about some project he was working on. I passed him Von Daniken’s contact information, but I do not know what developed from this.[4] As for his meeting with Schor and Jahoda, nothing came out of it.

A "TUNNEL" TO NOWHERE

Schor had provided John Van Auken, the chief executive of the ARE at Virginia Beach, with the readings of his 1996 radar tests, and Van Auken, in turn, had asked NASA to check them out. Van Auken told me in January 1999 that NASA had confirmed to him that Schor's interpretations of the radar's readings were correct: there appeared to be a large cavity or chamber under the Sphinx's front paws. Schor's radar readings had also shown an underground tunnel shooting from the Tomb of Osiris (the well shaft) located some two hundred meters west of the Sphinx. Also, in March 1999 Hawass had taken a FOX TV crew down into the Tomb of Osiris and had revealed the existence of yet another tunnel on the northwest corner of the bottom chamber that was aimed toward the pyramid farther west. So now, in early August 1999, I decided to examine the well shaft myself. I had to go to Cairo to do a film with the BBC and thus decided to take this opportunity to ask Hawass for permission to visit the Tomb of Osiris.

On August 3 I saw Hawass at his office on the Giza plateau. With me was Diana Lucas, the South African TV producer. She had also come to see Hawass for a film she was planning. The sun was blazing hot, but there was a nice breeze blowing from the north. A few clouds created the occasional relief from the intense solar glare that was reflected off the Great Pyramid nearby. Hawass's office was cooled by a ceiling fan churning the air slowly. He was in an excellent mood and very relaxed. He warmly greeted Lucas and shook my hand and proudly showed us the latest articles about him that had appeared in *Paris Match* and *Le Figaro* about his discoveries of the "golden mummies" at the Oasis of Bahareya. I told him of the film I was making with the BBC, as well as another film I was planning with Lucas for the *Carte Blanche* show on M-Net TV. Hawass offered to help. Lucas seized the opportunity to ask him if he would allow us to visit the Tomb of Osiris. He smiled and said, "Yes, but no photographs, okay?" He then instructed one of his site inspectors, Essam Shehab, and gave him a set of large keys and told him to take Lucas and me to the Bir (the Well).

Fig. 12.1. Robert Bauval with SCA inspector Essam Shehab at the entrance of the Tomb of Osiris (the well shaft).

Fig. 12.2. Robert Bauval descending into the Tomb of Osiris (the well shaft).

It was as simple as that.

Shehab was a young man of thirty and, like most of the antiquities inspectors in Egypt, friendly and eager to please. I spoke to him in Arabic, and we immediately struck up a friendship. We went to the Bir in a horse-drawn carriage. It was hot and humid, but Shehab assured us that it would be much cooler in the shaft. The entrance to the well shaft is roughly one-third of the way up the ancient causeway coming from the Sphinx, and it lies directly under the large limestone slabs that form the underside of the causeway proper. We first had to go through a sort of underpass to reach a grilled gate securely closed with a heavy padlock. I asked Shehab if we could

take some photographs before entering. He agreed. Shehab then opened the gate and started to go down a metal ladder to the first platform some six meters below.

Shehab was pretty strict about my taking photographs but allowed one shot of me going down the ladder, which Lucas took. I then packed the camera and left it in a bag near a rock on the floor of the first level. So far we were receiving a good amount of daylight, and visibility was fine. But as I looked down the well shaft heading toward the second level, it was like staring into an archaeological black hole. Shehab tried the switch of the temporary lighting system. Nothing happened. There was no electricity. And we had not brought flashlights along with us. I told Shehab to wait and rushed to the nearby village of Nazlat El Sam-man, where I bought two cheap plastic flashlights with batteries. Back in the Bir we resumed our descent to the second level. Shehab said that this was his first time down the Bir, so none of us was quite sure what to expect.

The metal ladder was extremely moist from the humidity and very slippery, making the descent a very unnerving experience. It was now very dark inside the shaft, and even with the flashlights it was difficult to get a good perspective of this weird tenebrous environment. Some ten meters farther down, we finally reached the floor of the second level. It had seemed like forever. This turned out to be a large grotto, about seven by five meters wide and three meters high, that seemed fashioned by human hands. We shone our little beams of light around. On the west and east walls were large niches cut into the natural bedrock. Shehab let out a gasp of excitement as he pointed to a large black granite sarcophagus that was in one of the west niches. Another sarcophagus, this one looking like it was made of red granite, was in the eastern niche. Their heavy lids had been pushed open. We looked inside, but they were completely empty. The sarcophagi bore no inscriptions whatsoever. It was all very mysterious.

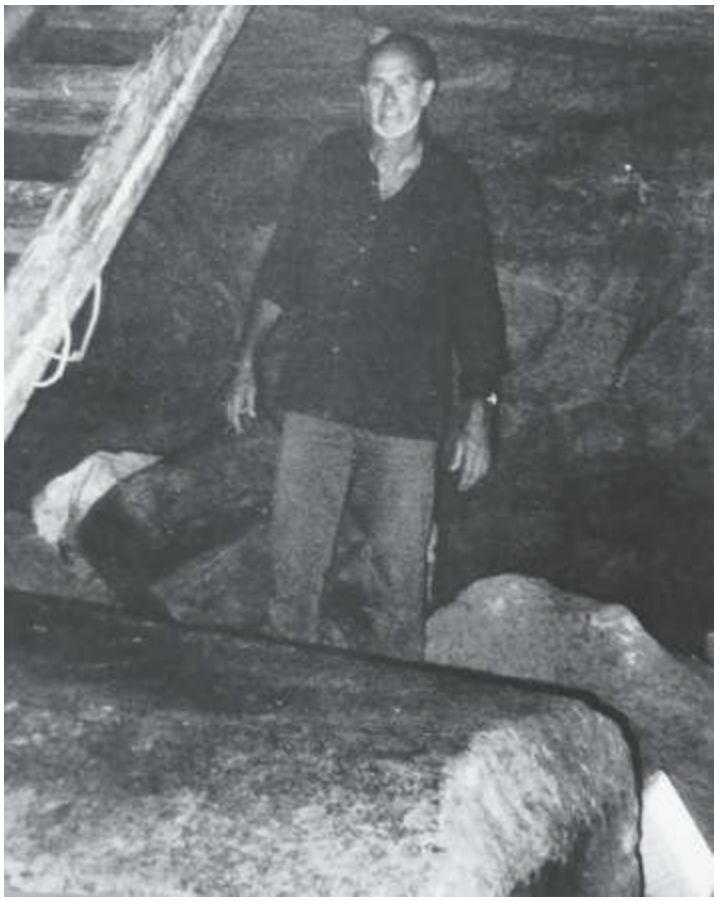


Fig. 12.3. Robert Bauval in the lower chamber of the Tomb of Osiris in 2001. The granite lid of the sarcophagus is in the forefront.

Fig. 12.4. General view of the lower chamber of the Tomb of Osiris. Note the "water basin" that was originally covered by the granite lid, which is at the

center of the photo.

Hawass had dated these artifacts to around the Twenty-Sixth Dynasty, ca. 500 BCE, but I wondered why he was so sure of that conclusion, considering there were no inscriptions to go by. Although it was true that during the Saite Period (ca. 665–525 BCE) much tampering had taken place at Giza and the priests at that time seemed to favor the idea of tombs going deep underground in wide, rectangular shafts, there was no hard evidence to associate this Bir and the two sarcophagi to that period. At best it was an educated guess. But even so, it was still possible that the well shaft itself was much older than Hawass thought. There was, in my view, no good reason yet to dispense with the possibility that it may even date from the Pyramid Age or beyond. The ancient texts, as we have seen, were adamant that a vast underground system of tunnels and chambers existed at Giza, and the Bir could, indeed, have been part of such a network.

On the east side of this second level was another tunnel going directly downward. We looked down. It was like looking into the bowels of hell. We began our slow descent. Halfway down the air became stale and very humid, and we could hear water dripping down the walls and ceiling. We finally reached the floor and found ourselves in a large grotto also looking like it had been cut out by human hands. It measured about nine by nine meters wide, and its height was about three meters. It reminded me of the Subterranean Chamber in Khufu’s Pyramid, which had the same rough and unfinished appearance.

The grotto—or chamber—was cast in a hellish darkness that was cut only by the thin rays of orange flashlight beams. I scanned my narrow beam of light around the room and realized that much of the floor was submerged in water. The sense of mystery and a curious feeling of timelessness were overwhelming. As our eyes slowly got accustomed to the darkness we saw that at the center of the chamber was a sort of island measuring about five by five meters on which were strewn large blocks of stone, probably the remains of pillars or columns that had once stood around the island. At the center was the black granite lid of a large sarcophagus. The lid had been pushed sideways to reveal a totally submerged sarcophagus from which an eerie greenish glow emerged, caused by the refraction of the beams from our flashlights. I stood on the lid of the sarcophagus and looked around.

According to Hawass, “To derive the date of the shaft a boy was lowered into the water-filled tomb on a rope to collect artefacts. From the objects retrieved [mostly broken pots], we dated the shaft to the New Kingdom, 1550 BCE.”[5] Yet intuitively this whole place felt very old, perhaps as old as the Sphinx itself. Hawass claimed to have found “inscribed on the ground the hieroglyphic word *pr*, meaning ‘house.’ It is known that the Giza plateau was called *pr wsir nb rstaw*, or ‘House of Osiris, Lord of Rastaw.’ *Rastaw* refers to the underground tunnels, and most likely the name of the plateau reflects the tunnels inside the Osiris shaft. The final chamber we found was most likely a symbolic tomb for the god Osiris; he was believed to control the underground tunnels and tombs of the kings.”[6]

Rastaw, or Rostau, as the reader will recall from chapter 4, was predominantly considered to be that place in the Fifth Division of the Duat—the Underworld—in which the transfiguration of Osiris had taken place. It was that “sealed place,” as the ancient texts say, that contains the *efflux* of Osiris (see chapter 4). Access to this mysterious place was from under the Aker Lion, which can be correlated to the Great Sphinx of Giza.

As I stood on top of the lid of the sarcophagus in this unlit and mysterious environment, it was very tempting to imagine that Schor might, after all, have been correct in thinking that this place could be connected to the underside of the Sphinx by a tunnel yet to be found. I suddenly felt like Horus seeking the body of his dead father, Osiris.[7] Was this part of the underground kingdom of Osiris in Rostau? The water surrounding the island was like a small medieval castle’s moat, glistening in the eerie glow. I did not dare go into it, for there was no telling how deep it might be. There was, too, the risk of scorpions and snakes lurking in the slime and mud.

Across the moat, in the northwest corner of the room I could make out the opening of a tunnel. The opening was cut neatly in a square shape, about fifty by fifty centimeters. As I shone the beam of my flashlight into it, I could see that it ran some six to seven meters, then turned sharply to the right, or east. It seemed to be blocked. According to Hawass, it led nowhere. He had sent a young boy through it, “only to find that it is closed off and does not lead to any more chambers.”[8]

But then what was its purpose? Why bother to cut a tunnel in such amazingly difficult circumstances that leads nowhere? It was difficult to get a

bearing in this darkness, but to my estimation the tunnel ran toward the south side of the Great Pyramid. For a brief moment I thought that if Gantenbrink's robot could *feel,* then it would have felt the same as I felt right then when its light beams shone on the strange little door that blocked its way: a feeling of a mysterious unknown. Shehab indicated that it was time to leave. I took a long look around and then made my way to the metal ladder that would take us back to the light and the world of the living. I was overtaken by a sense of sorrow, as if I had seen "something" . . . something that paradoxically was there and yet also not there, but that somehow needed to be *remembered.* Such places here at Giza can have that effect—a sort of "so near yet so far" feeling—that no words can properly describe. But so near and yet so far from what? The mystery of Giza had never gripped me as strongly as it did then.

Surely the matter could not be left at that, and further explorations in and around the Tomb of Osiris were warranted. There was no question in my mind that what was now desperately needed to conclude this quest was another campaign by a team with sophisticated radar and remote-sensing equipment to conduct readings within the Bir. The only team that was not only ready with the necessary equipment and expertise but also had the financial clout was the Schor Foundation. Although I had not approved of their style in the 1996–97 expeditions at Giza, I still felt that with a transparent approach to new expedition here, the job could get done, and we would perhaps all finally know one way or the other what was under the bedrock on which stands the Sphinx.

I was meeting Hawass again on August 21, 1999, at the ECF/ARE Egypt Conference. Perhaps this matter could be breached again with him. As it turned out, negotiations between Schor and Hawass had already begun and were well advanced for precisely such a new venture. Right before my talk on the morning of Saturday, August 21, Joseph Jahoda approached me to let me know that the Schor Foundation had been granted a new license to carry out more radar investigation and perhaps even drilling at the Sphinx in November 1999! Hawass apparently was going to announce this news that very same evening at the conference. Jahoda had wanted me to know this beforehand as he was a little worried that I might attack Schor again in my talk and thus jeopardize their latest—and probably only—chance. I said that I had no intention of doing so, provided, of course, that Hawass made it clear

that the matter was official; that is, that he would say the objective was to look for the Hall of Records rather than resort to those bogus motives as was the case back in 1996.

Fig. 12.5. The ECF/ARE 1999 Egypt Conference. Left to right: Ahmed Fayed, Robert Bauval, Zahi Hawass, and Graham Hancock.

Other than Hawass and myself, the other guest speakers were Graham Hancock, Jeremy Naydler, and Chris Dunn, as well as a few other speakers from the ECF/ARE. Hawass, as Jahoda had said, made two important announcements.

The first announcement: neither the DAI nor Gantenbrink would be involved in future exploration of the shafts. Hawass and the Project Committee of the SCA had decided to hand over the exploration to the NGS. Work was due to start in April 2000.[*220] Hawass hinted that a prominent Egyptian scientist would participate.[†221]

The second announcement: Hawass would allow the Schor Foundation and the ECF/ARE to have one last shot at finding the Hall of Records.

At this point Hawass went into a lengthy explanation about how he did not believe in a Hall of Records and that whoever did was quite simply wasting

his or her time.

"I do not want to disappoint you, but I am sure there is no secret chamber or Hall of Records of a lost civilization," Hawass told a disappointed audience. Hancock and I grinned at each other. We were under the impression that we were privy to a well-rehearsed performance! At any rate, Hawass then said that he had worked at Giza for the last seventeen years and knew "every grain of sand" on the plateau. Nonetheless, he now wanted to settle this controversy once and for all. He was thus pleased to confirm that the Project Committee of the Egyptian SCA had granted a license to the Schor Foundation to have one last chance to find the legendary Hall of Records.

I could not believe what I was hearing! He added that Schor and Jahoda had assured him that they had acquired new and far more sophisticated radar equipment, which he had agreed they could bring to Giza. And although he did not understand this type of technology, he felt that for the sake of scientific curiosity, he was ready to let them use it around the Sphinx and, more especially, to let them reexamine that area under the front paw of the lion statue where their previous radar had picked up a possible hidden chamber.

And so with the audience clapping in rapture, at this eleventh hour of the new millennium the die was cast for the ECF/ARE to have one last try to find the fabled Hall of Records.

ODD SYNCHRONICITIES

I remember later that same evening looking at the image of the sky on Skyglobe 3.6 in my room in the new wing of the Ramada Oceanfront Hotel. In *Keeper of Genesis* Hancock and I had shown how the sun's passage through the front paws of Leo was perceived by the priest-astronomers as the moment of entry through the Aker-Sphinx and into the mysterious kingdom of Osiris in the Duat.[11] The monitor screen on my laptop showed that at the time Hawass had made the announcement that evening, the sun had just entered the paws of Leo. The sky image also indicated that the coming dawn would witness the heliacal rising of Sirius in that part of the United States.[*222] I called out to Michele, who was brushing her teeth. She came over with the electric toothbrush buzzing in her mouth. My talk that day had

been all about the heliacal rising of that star and how it was the portent of historical events related to the Giza monuments. She turned off the electric toothbrush. In the silence of the night we gazed at the screen. I am not one to be easily swayed by strange synchronicities. But this was the time, if ever there was one . . .

Soon, very soon, a whole set of such strange synchronicities would unfold around this stranger-than-strange story of the Giza Plateau. . . .

13

EXPLORER IN RESIDENCE

It's very important to reveal the mystery of the pyramid. . . . People all over the world are waiting to solve this mystery.

ZAHI HAWASS, 2001

A mysterious passage in the Great Pyramid at Giza will be explored by a robot next month in an attempt to unravel one of the final secrets of the last remaining wonder of the ancient world.

MARK HENDERSON, ARCHAEOLOGICAL CORRESPONDENT, TIMES (OF LONDON), AUGUST 27, 2002

THE BIRTH OF A TV CHANNEL

Today the NGC services about 85 million households in the United States alone: nearly 75 percent of the whole television market in that country. The NGC also broadcasts in many other countries all over the world. It began broadcasting in United States in 2001. It is generally but erroneously assumed that the NGC is owned solely by the NGS, one of the world's oldest and most prestigious exploration societies, based in Washington, D.C. It thus comes as a surprise to be told that this is not so and that 70 percent of the NGC is owned by FOX Networks, a division of 21st Century Fox, which is part of the huge media empire owned by the American-Australian financial mogul Rupert Murdoch.[*223]

TERRY GARCIA

The NGS and Hawass have a very close relationship, which probably started around 1996, when Hawass befriended Terry Garcia, who then worked for the U.S. Department of Commerce but who joined the NGS in 1999. The two became very close friends. And in July 2001, in the very same year when the NGC was launched in the United States, the NGS appointed Hawass as the Egyptian explorer-in-residence in its newly formed Explorers-in-Residence

Program. (For more on Hawass, Garcia, and the NGS, see the introduction.) Then, in January 2002 President Hosni Mubarak appointed Hawass secretary-general of the SCA, effectively putting him in total and full control of all antiquities in Egypt.

Name Changing

The term Byzantine is often used to mean “relating to or characterized by intrigue; scheming or devious; highly complicated; intricate and confusing negotiations, deals or, especially, politics.” What has been happening since the 1970s regarding the organization that controls Egyptian antiquities certainly merits such a term. It was first known under the name Services des Antiquités. In 1971 the name was changed to Egyptian Antiquities Organization (EAO), but then in 1994 it was changed again to Supreme Council of Antiquities (SCA), and then yet again in 2011 to Ministry of Antiquities but also retained the SCA tag as an affiliate. Here is the list of the men who have headed the Egyptian antiquities office since 1953:

Directors of Services des Antiquités (1953–1971)

Mostafa Amer	(1953–1956)
Abbas Bayoumi	(1956–1957)
Moharram Kamal	(1957–1959)
Abd el-Fattah Hilmy	(1959)
Mohammed Anwar Shoukry	(1960–1964)
Mohammed Mahdi	(1964–1966)
Gamal Mokhtar	(1967–1971)

Directors-General of Egyptian Antiquities Organization (1971–1993)

Gamal Mokhtar	(1971–1977)
Mohammed Abd el-Qader Mohammed	(1977–1978)
Shehata Adam	(1978–1981)
Fuad el-Oraby	(1981)
Ahmed Khadry	(1982–1988)
Abdel Halim Nureldin	(1988)
Sayed Tawfik	(1989–1990)
Mohammad Ibrahim Bakr	(1990–1993)

Chairmen of Supreme Council of Antiquities (1993–2011)

Abdel Halim Nureldin	(1993–1996)
Ali Hassan	(1996–1997)
Gaballa Ali Gaballa	(1997–2002)
Zahi Hawass	(2002–2011)

Ministers of Antiquities (2011–2014)

Zahi Hawass	(Jan 2011–July 2011)
Mohammad Ibrahim Bakr	(July 2011–2014)
Mamdouh El Damaty	(June 2014–Present)

As you can see, the average duration of tenure for antiquities leaders is just under three years. The tenure of Hawass, however, lasted nine years and might have been much longer were it not for the events of the 2011 Tahrir Square Revolution.

The 2002 appointment of Hawass was the moment that the NGS, Fox Networks, the NGC, and Garcia had all been waiting for. They stepped up their negotiations with Hawass and quickly hooked the live TV documentary deal of the new century: *the opening of the Gantenbrink door*. It was a sure win, because everyone in TV media very well knew that millions upon millions of viewers around the world had been waiting since 1993 for this event to take place.

THE MOTHER OF ALL ARCHAEOLOGICAL DOCUMENTARIES

On August 5, 2002—now ready with a new state-of-the-art robot called Pyramid Rover to explore the shafts of the Queen's Chamber in the Great Pyramid[*224]—the NGC began a very aggressive and ambitious worldwide publicity campaign. Caution was thrown to the wind with publicity banter that should have made any self-respecting archaeologist cringe with horror.

Egypt: Secret Chambers Revealed: 4500 Years Ago, a Door Was Sealed for Eternity. On September 17, We Open It LIVE

> Egypt: Secret Chambers Revealed: For the first time ever, come on a journey into the mysterious and never-before-seen secret chambers of the Great Pyramid of Khufu. . . . Deep inside the Pyramid . . . Dr. Hawass has also found a narrow secret shaft. Why is it there? And why is there a blocking stone [the "door"] lodged some 200 feet up? Could this stone conceal a secret chamber containing the elusive body or treasures of King Khufu?

This was speculation at its worst! One would have thought that such a hard sell was beneath the ethos that the highly respected and prestigious scientific

institution, the NGS, stood for. I could not help recalling back in April 1993 how enraged the Egyptology and archaeology communities had been when Gantenbrink and I had but barely *implied* that there could be something behind the door! Their verbal attacks and name-calling—amateurs, charlatans, theorists, pyramidiots, new agers, and so forth—made headlines in the media for months! Yet now there was an icy silence from them while, amazingly, they remained tight-lipped and simply watched Hawass happily let 21st Century Fox turn Egyptology into a road show and hype one of the most important archaeological discoveries as if it was a B-rated Hollywood movie! I was stunned by this hypocrisy. At any rate, according to Brian Handwerk, a manager for National Geographic News, this was to be a "global television event," aired "live" in 141 countries. FOX TV was to air the show "live" nationwide in the United States.

> Viewers of the television event will be able to go on a live archaeological expedition deep inside the secret and complex shafts within the Queen's Chamber in the Great Pyramid . . . National Geographic Explorer-in-Residence Zahi Hawass, who is now head of Egypt's antiquities, along with American archaeologist Mark Lehner, will serve as the expedition's leaders . . . with a custom-built robot . . . the archaeologist team will travel deep into the mysterious shafts, attempting to peer beyond a blocking stone.

Although normally shy to speculate on a potential archaeological discovery of this kind, the NGS allowed their promotional departments a wide margin of license to hype this show. The same was done by Hawass and Lehner, the latter also a "grantee" of the NGS and a main participant in the show. Both men went on promotional tours in Asia, Australia, and Europe. In an interview given to the British tabloid the *Daily Mail*, Lehner exclaimed, "What do I think is in there? I think it might be a serdab. A serdab is a sealed room for a Ka-statue, a statue of the dead king, which embodied his Ka or life spirit. The oldest pyramid of the hundred major pyramids of Egypt is the step-pyramid of Djoser at Saqqara; and that has a serdab. . . . Because his stone box is tilted, he [the statue of Djoser] is looking straight at the sky. It is almost as if he is sealed in a stone capsule, about to be launched toward Orion."

And Hawass added in the same newspaper, “There might be a papyrus of Khufu’s sacred book, which has never been found. We know it once existed. The Egyptian priest who first wrote out the list of the pharaohs of Egypt gave potted histories against each name. And one entry is ‘Khufu also wrote the Sacred Book.’ As Khufu was the man who built the biggest pyramid, his Sacred Book might reasonably be expected to explain how, and more importantly, why?”

There was no mention of Rudolf Gantenbrink and his Upuaut II robot. Worse, the distinct impression given by the NGS by saying that “deep inside the Pyramid . . . Hawass has also found a narrow secret shaft” was that he discovered the shaft and, by extension, the blocking stone; that is, the door! This was a blatant lie, and both Hawass and the NGS knew it! The secret shaft had been discovered in 1872 by Waynman Dixon, and the blocking stone or door had been discovered in 1993 by Rudolf Gantenbrink. Indeed every Egyptologist and archaeologist knew this! It was nauseating. And although Gantenbrink and I were not the best of friends, I had supported his scientific work all the way, and he most definitely did not deserve to be shunned and treated in this manner by Hawass and the NGS.

I found out that the actual filming of this NGS extravaganza was going to be by a British production company called TV6. It so happened that a few months before, in May 2002, I had met one of their top executives, a certain Richard Reisz. I informed Gantenbrink of this. He then surprised me by saying that he, too, had met the TV6 people in London a year ago, and they even had offered to buy some footage of his 1993 exploration of the shaft! This was extraordinary! I immediately telephoned Reisz, who not only confirmed what Gantenbrink told me but even gave me the name of the person in TV6 who had negotiated with Gantenbrink, a certain Leslie Cherry. Reisz also told me (and why was I not surprised?) that Hawass “wanted to keep Gantenbrink completely out of this.” This was outrageous! I told Gantenbrink that we should join forces again and fight this terrible injustice. He agreed.

The first thing I did was to start a petition on my website in defense of Gantenbrink. It very quickly spread all over the Internet. It was heartwarming to see the huge support that the general public gave to Gantenbrink. My webmaster, Richard Fusniak, managed to contact the deputy manager of the

NGC in England, a certain Richard Bohrsman. I immediately phoned Bohrsman, who turned out to be most amiable and helpful. He confirmed that TV6 had been commissioned by the NGS and NGC to help produce *Pyramids Live: Secret Chambers Revealed*, to be aired on September 16, 2002. He even let out that Stadelmann, who had actually been in charge of Gantenbrink's 1993 exploration, had been interviewed for the show! I told Bohrsman that Gantenbrink had been the project leader and had himself made the discovery of the door with his own Upuaut II robot, and thus hoped that the NGS and the NGS would do the right thing and make this clear in their forthcoming global broadcast.

Bohrsman said he would pass on this request to his superiors in Washington, D.C. Meanwhile he informed me that the *Times* of London had published a story of this affair in that day's edition (August 27, 2002). I thanked him, bid him good-bye, and then rushed out to get the paper. The article in the *Times* was by Mark Henderson and titled "Tiny Robot Seeks Answer to Pyramid Mystery." Worthy of this newspaper's high standards of reporting, Henderson wrote that the shafts of the Queen's Chamber had been discovered in 1872 and that the door had been discovered a decade ago, that is, in 1993 by Gantenbrink, and that the NGS/Hawass exploration would build on his achievements. Furthermore, Henderson added (although not mentioning my name), "There are many theories as to their [the shafts] purpose . . . some experts believe that they are 'star shafts' pointing to Sirius and the constellation Orion. It is widely thought that the layout of the three pyramids at Giza mimics the stars in Orion's belt."

A well-planned "off-the-air" promo campaign was also organized by the NGC for Hawass and Lehner. According to NGC marketing manager Jacinta Lenehan, these events were designed to promote programming, which in turn, offered substantial leverage for advertisers and sponsors. Lenehan added:

> World-renowned Egyptologist Dr Mark Lehner will deliver, for the first time on Australian soil, his lecture "Who Built the Pyramids?" to audiences in Sydney and Melbourne. In addition to the educational publicity *road show that surrounds his visit*, these events will be free to the public and offer advertisers and other partners an additional forum for involvement with National Geographic. The channel is striving for greater interactivity with viewers and its advertisers so these events are

> not simply about sponsors stringing up banners and plastering logos. At such events, sponsors have the opportunity to showcase and align their products with the National Geographic brand and to be involved in comprehensive marketing and communications initiatives targeting the many demographics. It is all about participation and integration between the channel and the brands [my italics].

Accordingly, Lehner participated in a huge promotional campaign for the NGC's *Pyramids Live: Secret Chambers Revealed* at the Seymour Theater Center of the University of Sydney, with Amanda Farrar, the head of the NGC in Australia. Farrar opened the conference by saying that the shaft of the Queen's Chamber was "plugged by a 2000 lb. [oneton] block!" Clearly a gross exaggeration to say the least! Lehner then spoke about the shafts, which he said were "soul shafts," and he added that the northern shaft pointed to the circumpolar stars and that one of the southern shafts may have pointed to Orion's belt. To his credit and unlike Hawass, Lehner also mentioned that Gantenbrink was the discoverer of the door, even though he also added (with tongue in cheek?) that the exploration of the shafts of the Queen's Chamber had been Hawass's pet project for the last nine years.

A GLOBAL FLOP

At 3:00 a.m. CET on September 17, 2002 (9:00 p.m. EST on September 16 in the United States) *Pyramids Live: Secret Chambers Revealed* was finally aired live to millions of viewers around the world: an estimated three hundred million. Such ratings were the stuff of dreams for TV networks. And the NGC, the NGS, and 21st Century Fox had successfully pulled it off. As a scientific project, however, it was an embarrassing global flop. First, Lehner wisely dropped out for the live transmission. Second, Hawass's participation and behavior on the show were painful to watch. Even allowing much leeway for the showbiz entertaining factor and poetic license, his behavior on camera, considering he was being viewed live all around the world, was over the top and, quite frankly, bizarre. Trying to be funny, cute, and authoritative to the world's viewers while appealing to Egyptian national pride (which to Hawass meant protecting Egypt against the "Jew and the new agers"), Hawass came across as the quintessential mad professor, the court jester, the muddled schoolteacher, and Indiana Jones all rolled into one. Wearing a red

shirt down to his thighs and donning the proverbial Stetson, he was hailed by presenter Laura Greene as “the most famous archaeologist in Egypt.” Hawass beamed and replied, “Welcome to my beautiful country, Egypt. . . . I have been waiting all my life for this moment . . . to reveal the secret of the Pyramids.”

And when Greene asked Hawass to explain the task of the robot, he only grinned and replied, “As you can see the shaft is very small, so we will have to use the robot and not you, Laura!” Eventually Greene reminded Hawass that he was awaited by her cohost Jay Schadler to attend to the opening of the overseer’s sarcophagus. Hawass smiled and told the pretty British presenter, “I know your heart will be broken to see me go, but I will be back soon!”

The opening of the overseer’s sarcophagus turned out to be wet squib, at least as far as “live discoveries” go on popular television. No golden mummy, not even a wrapped mummy . . . just an old skeleton. True, this 4,500-year-old skeleton would delight any professional archaeologist, but to the common folk, hyped to the hilt by weeks of relentless publicity and now expecting the glitz of a Tutankhamun sarcophagus with jewels and all, this dusty sad pile of bones was a serious letdown. Hawass was undeterred. Trying to up the beat to what was obviously a disappointing find, he lovingly brushed the dust off the skull while calling it a “beautiful face” and proudly declared to the world that this proved that the Egyptians had built the pyramids and were not “slaves.” He then spoke on behalf of the ancient Egyptians, saying he could now “tell the world for him that the ‘Egyptians were a great people!’”

Hawass: He is looking at the rising sun. But the most important thing I want you to learn from this is that these are the fingerprints of the workmen, the Egyptians who built the pyramid! This can shut the mouths of all these idiots who talk about lost civilizations and all this kind of nonsense. This man is existing! He’s a skull, at the time of Dynasty Four when mummification was very rare. . . . Give me this brush. . . . I can clean this beautiful face and let this man tell the world that the Egyptians were the builders of the pyramid . . . this is really a message from this “Sut Weser” [the name of the overseer], and I’m glad that this man saved his body.

Schadler: This is one of those principal points that you want to make, isn’t it,

Zahi? That the Egyptians were not the slave culture.

Hawass: Exactly! Pyramids had to be built by love. . . . This is exactly what I expected . . . and when I look at his face [the skeleton], I can really see him alive in front of me and telling the world about the Egyptians, they were like us.

Schadler: So now begins the hard archaeology in some ways. But one incredible discovery for tonight! I can't quite believe that we've had this one . . . more perhaps ahead over at the Queen's Chamber.

Hawass then hurried back to the Great Pyramid and scuttled into the Queen's Chamber, where Greene and the team were poised to have the Pyramid Rover, now stationary in front of the Gantenbrink door, insert a tiny fiber-optic camera through the small hole that had been drilled into the door. Eerie otherworldly music was then heard as the robot edged forward and pushed the camera into the tiny peephole.

Greene: This is really the moment of truth that we've all been waiting for, isn't it, Zahi? The camera is now lined up . . . we are going to follow its progress through the hole to find out if and what is behind that stone door. . . . Let's see what's happening. Okay, the lights are on, you can see the camera making a steady progress across the hole now. Now Zahi, talk us through what's happening.

Hawass: Just the camera getting into the hole now, but I can't see anything.

Greene: Okay . . . now, oh my God, look at that! There's shrieks inside here, I gotta tell you, this team of archaeologists have been waiting for this moment for months and months. . . . This is incredibly exciting! What are we seeing, Zahi?

Hawass: We can see . . . another . . . sealed door . . . another . . . another sealed door . . . but it looks to me we have a discovery. But it looks like it's really something, we are here in front of a discovery, and I'm really happy we did this, we found another sealed chamber. . . . Laura, this is very important, this is something I am very proud that finally we revealed the first mystery of the Great Pyramid of Khufu. . . . We will study this, we

> will find out how we can reveal more secrets of the Pyramid, but this is very important that what we are showing now . . . it shows the amazingness of those people, the great Egyptians.

And that, as the old cliché goes, was that. Poor Greene and Schadler did their best to wrap up the show, and Hawass scurried out of the pyramid. The next day, Sandra Laville of the *Daily Telegraph*, who had watched the whole excruciating experience, gave this account:

> After 4,500 years and centuries of speculation the answer to one of the riddles of the Great Pyramid of Giza was about to be answered. In front of a live television audience . . . there were gasps from those watching the flickering pictures transmitted via a tiny probe. "*We can see . . .*" said Dr Zahi Hawass, the commentator broadcasting to millions of viewers, "*we can see . . . another sealed door. . . .*" A collective breath was exhaled as Hawass struggled to recover from what appeared to be the greatest of anticlimaxes. "*What we have seen tonight is totally unique within the world of Egyptology,*" he said, with utter conviction. "*The presence of a second door only deepens the intrigue*" [my italics]. But for many who watched the ambitiously titled *Pyramids Live: Secret Chambers Revealed* broadcast by FOX TV on the National Geographic channel, no amount of spin could transform a rather boring limestone slab into the gold and treasure some had predicted would be discovered.

Someone had to somehow come to the rescue of Egyptology. So British Egyptologist Aidan Dodson, a fellow in the Department of Archaeology at the University of Bristol, lamented, "Most people expected this privately. This whole thing was blown out of all proportion by the lunatic fringe of alleged archaeologists and pseudoscientists. These people have written best-selling books saying the pyramid holds links to Atlantis behind this door and that archaeologists have deliberately refused to examine this shaft because it shows civilization was 10,000 years older than originally thought. It wouldn't surprise me if Dr. Hawass did this just to put these people down once and for all!"

But this all-too-familiar smear didn't wash anymore.

Many did not quite understand, least of all Schadler and Greene, why

Hawass kept saying the “great Egyptians” who built the pyramids were not “slaves” or, for that matter, why or how the finding of the “second door” and the 4,500-year-old skeleton proved this. Was Hawass out to prove something else with such muddled commentaries?

Not long before, in an Arabic-language publication Hawass had accused the “Jews” of “stealing the pyramids” and had said that “the Jews are thieves of history and civilization.” In an interview with Egyptian reporter Mushira Moussa, Hawass explained his bizarre agenda. He said, “The discovery of the tombs of the workmen who built the pyramids was tremendously important to Egyptians because it proved that the greatness of Egypt was a project of both Egyptian genius as well as Egyptian labor. It is especially important vis-à-vis Israeli claims that it was their Jewish slave ancestors who built the pyramids, but also vis-àvis theorists who would have that the pyramids built by Atlanteans or aliens.”

I was, in actual fact, present at the chaotic press conference that Hawass gave right after the live show at the Mena House Oberoi Hotel. Still wearing his red shirt and Stetson, Hawass was visibly agitated as he made his way from the Great Pyramid to the banquet hall of this sumptuous hotel. He glared at the many TV cameras directed at him and surprised the congregation of journalists by saying that there were “bad people and a Jew” who had booked overnight at the hotel just to sabotage the event! He then looked furiously at me, but nonetheless refrained from calling my name or pointing his finger at me. I stood right there, in front of the podium from which Hawass was addressing the crowd, filming with my DVD camera. Hawass then went on to explain, “I feel that the opening of the sarcophagus and that skeleton that we found shows the importance of the discovery and this completely discards the theory about the pyramid built by slaves, because slavery cannot build something genius like building the pyramid, and I will tell the public that everyone who tries to talk against the Egyptians should shut their mouths!”

A reporter from Al Jazeerah TV asked Hawass why he had chosen the Jewish Yom Kippur holiday to do this live show? September 16 was, in fact, Yom Kippur day in America that evening. Suddenly a shriek was heard in the corner of the room. It was one of Hawass’s friends, the has-been actress Nadia Lutfy. She shouted at the reporter, calling him names. This scene put

an end to the press conference. Hawass was relentless and later told a reporter from the newspaper *Al Gomhoreya*, "The results of the robot's exploration . . . refute the allegations reiterated by Jews and some Western countries that the Jews built the pyramids."

In the years that followed, the NGS extracted other lucrative deals while still paying Hawass the generous six-figure stipend. In 2005 Hawass granted the NGS the concession for a world exhibition tour of the Tutankhamun treasures, reaping millions in ticket sales. It seems that it was again Terry Garcia who clinched the deal with Hawass. But then as everything was going so well the unexpected happened, and the NGS love affair with Hawass went pear-shaped.

REVOLUTION

On January 25, 2011, the main square in central Cairo, El Midan Tahrir, was packed with thousands of angry protesters demanding the removal of President Hosni Mubarak and his government. After several weeks of violent clashes that left some nine hundred people dead and scores more wounded, on January 31 Mubarak offered to reshuffle the cabinet and, to everyone's surprise, created a new ministerial post, the minister of antiquities, and promptly appointed Zahi Hawass. But as the pressure in Tahrir Square reached its climax, on February 11 Mubarak was forced to resign. And down, too, went his ministerial cabinet. Yet Hawass against all odds managed to retain his position as minister of antiquities for another five months! In early July 2011, however, a group of young Egyptologists in Egypt, most of them women connected with Kate Taylor, a seasoned journalist from the United States[*225] who had been investigating the suspect dealings of Hawass and the NGS, exposed Hawass's story. On July 12, 2011, Taylor ran an article in the *New York Times* with the headline "Revolution Dims Star Power of Egypt's Antiquities Chief."

> Until recently Zahi Hawass, Egypt's antiquities minister, was a global symbol of Egyptian national pride . . . he was virtually unassailable in the old Egypt, protected by his closeness to the country's first lady, Suzanne Mubarak. But the revolution changed all that. Now demonstrators in Cairo are calling for his resignation. . . . Their primary complaint is his association with the Mubaraks, whom he defended in the early days of

the revolution. But the upheaval has also drawn attention to the ways he has increased his profile over the years, often with the help of organizations and companies with which he has done business as a government official.

He receives, for example, an honorarium each year of as much as $200,000 from National Geographic to be an explorer-in-residence even as he controls access to the ancient sites it often features in its reports. He has relationships—albeit ones he says he does not profit from—with two American companies that do business in Egypt. One, Arts and Exhibitions International, secured Mr. Hawass's permission several years ago to take some of the country's most precious treasures, the artifacts of King Tut, on a world tour; its top executives recently started a separate venture to market a Zahi Hawass line of clothing.

A second company, Exhibit Merchandising, has been selling replicas of Mr. Hawass's hat for several years. Last year that company was hired to operate a new store in the Egyptian Museum in Cairo. Mr. Hawass says his share of the profits from those products goes directly to Egyptian charities. But the fact that both charities, a children's cancer hospital and a children's museum, were overseen by Mrs. Mubarak before the revolution has angered some critics. "We don't know how Egyptians lived all this time under this government or under these people," said Entessar Gharieb, a radio announcer with a degree in archaeology who helped organize a recent protest calling for Mr. Hawass's removal. "Zahi Hawass was one of this system, the system of Hosni Mubarak."

Mr. Hawass remains dogged at home by unflattering reports in newspapers and on television. The gift shop at the Egyptian Museum had to be closed after a dispute over how the contract was awarded threatened to land him in jail. And critics have gone to Egyptian prosecutors with complaints about Mr. Hawass's relationship with National Geographic and other matters. "I have never done anything at all contrary to Egyptian law," Mr. Hawass said in an e-mail response to questions. "Egyptian law permits government employees to accept honoraria and fees through outside contracts." National Geographic first brought Mr. Hawass on as an explorer-inresidence, one of sixteen it has around the world, in 2001 when he was director of the Giza pyramids. He has appeared in numerous

National Geographic films about ancient Egypt, and the organization publishes some of his books and arranges his speaking engagements, for which he asks $15,000. It is not clear how the National Geographic payments compare in size to Mr. Hawass's government salary, which he would not disclose. . . . But Mr. Hawass also said this week that he has decided to resign temporarily as a National Geographic explorer so that he can focus on protecting antiquities.

Mr. Hawass's relationship with Arts and Exhibitions International dates back to 2003, when it approached him about staging a tour of Tutankhamen artifacts. Two Tut exhibitions organized by the company have traveled to fifteen cities so far. By the time the tours end in 2013, they will have brought Egypt close to $100 million. . . . Under the contract with Egypt, the organizers also donated $2 million to what was then known as the Suzanne Mubarak Children's Museum, according to Mr. Norman, the president of Arts and Exhibitions International. Mr. Norman said there is no connection between the Hawass clothing line, which he is producing under a separate venture, Adventure Clothing, and the Tut tour, which was negotiated years earlier. The clothing, he said, is just an effort on Mr. Hawass's part "to leverage his image to benefit Egypt, which to me seems like a good thing." Mr. Norman started Exhibit Merchandising in 2004 to run the souvenir shops for the Tut exhibitions, but he and his partners sold the company in 2007. It continues to make the Hawass hat and run the Tut souvenir shops. . . . Last year, when Egypt looked to open the new, larger souvenir store at the Egyptian Museum, Mr. Hawass's agency awarded the contract to a state-owned entity that then hired Exhibit Merchandising to run the store. The award was challenged in court by the operator of a bookstore, Farid Atiya, who said he had hoped to compete but had been unfairly excluded from the bidding. "These were the days before Mubarak fell," he said in an interview, "and they were behaving as though power would stay forever with them." The court found that Mr. Atiya had been treated unfairly and ordered the contract rebid.

Last April an Egyptian criminal court sentenced Mr. Hawass to a year in prison for defying that court order, but Mr. Hawass appealed and closed the new museum store. His sentence was lifted and a new contract

> will be awarded. . . . “I am not an elected official,” he [Hawass] said in an e-mail, “so the question of public support is not relevant to my position. . . . I am not a politician,” he added. “I am an archaeologist.”

Taylor’s article was picked up by the Egyptian media. Learning that Hawass had been enjoying a stipend of two hundred thousand dollars a year from the NGS for just being their explorer-in-residence proved to be too much for the angry and underpaid employees of the Ministry of Antiquities. Hundreds gathered outside the ministry’s headquarters and demanded the resignation of Hawass. As Hawass stepped out of the building, he was rushed into a taxi by security guards while an infuriated mob encircled the taxi with angry shouts of “Harami! Harami!”

(Thief! Thief!). In the months that followed Hawass faced accusations ranging from corruption and money laundering to fraud and manipulating a government public tender. The criminal court even slammed a one-year jail sentence on him. Another court charged him with illegally signing the deal with the NGS for the Tutankhamun Exhibition with Arts and Exhibitions International, a company in a joint venture with the NGS. Hawass appealed, and, to the amazement of his accusers, all charges against him were dropped! But if Hawass’s troubles seemed to fade in Egypt, they were soon to flare up in the United States.

POLLING THE NGS

A few days after Taylor’s effective article in the *New York Times,* on July 21, 2011, Alan Mairson, a journalist and a member of the NGS, conducted a poll: “Should the U.S. Department of Justice look to see if News Corporation broke any laws in America?” Mairson made sure to remind all NGS members that News Corp, which is owned by Rupert Murdock, was the majority shareholder of the NGC. The result of the poll was an overwhelming 77 percent “yes.”[1]

In February 2014 Alan Mairson was silenced by a legal threat coming from the lawyers of the NGS. The NGS lawyers brought into action the big-city litigator David Hensler, the latter described as “the city’s commercial litigator par excellence” and “a 24-carat commercial litigator.” Hensler was ranked number one for general commercial liti- gation in Washington, D.C., in *Chambers USA: America’s Leading Lawyers for Business*

Litigation. He was also listed as a leading commercial litigator in *The Best Lawyers in America* and *Chambers Global—The World's Leading Lawyers for Business.* This type of heavyweight "gentle persuasion" from the NGS's heavy legal hand understandably caused Mairson to close up shop at his website, Society Matters,[2] in which he reported issues that put into question the NGS's integrity and its original core mission.[*226] A red banner at the top of the home page reads "NO NEW POSTS will be published here after February 6, 2014."

One main issue for Mairson was, of course, the unholy alliance between Hawass and the NGS, especially since the U.S. Department of Justice was investigating alleged bribery between the NGS and Hawass.

BREAKING THE MIRROR

Not quite a year later, on April 11, 2012, the *Al-Ahram* newspaper ran on the front page a photograph of the cover of my forthcoming book, *Breaking the Mirror of Heaven* (coauthored with Egyptian author Ahmed Osman), which, inter alia, reviewed the shady activities of Zahi Hawass and his one-time boss Farouk Hosni, the ex-minister of culture. The response was quick. The next day, April 12, 2012, *Al-Ahram* had a front-page article displaying mug shots of Hawass and Hosni with the headline "Farouk and Hawass Claim that an American Book Attributes Egyptian Antiquities to the Jews!" It was the usual crazed tirade accusing me of plotting with the Jews to undermine Egyptian culture. In the past I generally ignored such anti-Semitic tripe from Hawass, but in view of the growing violent Islamic fundamentalism fueled by the rise in power of the Muslim Brotherhood, I decided as a precaution to inform the editors of *Al-Ahram* that I was a Christian Roman Catholic (I sent them my birth, baptism, and Holy Communion certificates!) and also that none of my books attributed Egyptian antiquities to the Jews. Nothing, however, would have prepared me for the incredible accusation that Hawass was to again throw at me a year and a half later in the Egyptian media (see chapter 14).

VOCATIV

In early October 2013 the influential U.S. media announced the imminent launch of a new "Deep Web" news website called Vocativ. The interest in this launch was fueled by the fact that Vocativ's owner was Mati Kochavi, the owner and CEO of AGT International, a multi-billion-dollar corporation that provides antiterrorist and high-tech security systems to the U.S.

government and also other countries, especially the oil-rich Gulf states. Born in Haifa, Israel, Kochavi now lives in New York, from where he runs his sleek high-tech business. AGT International employs a staff of over 2,400 people and manages some eight billion dollars in projects worldwide. Dubbed "one of the fastest growing security and public safety organizations in the world,"[3] it sees its role as assisting national and local governments on the safety and security of their citizens by using innovative data collection and state-of-the-art analytics tools. A personal friend of Bill Clinton, Kochavi is highly respected in the fast-growing global homeland security sector and is a real force to be reckoned with. At any rate, in early 2013, thus six years after founding AGT, Kochavi decided to put his innovative data collection system, which delves into what is known as the Deep Web in computer jargon, at the service of journalism. He thus created Vocativ, which has been described by those less supportive of this type of Deep Web journalism as "intelligence tabloid," not least because it is thought that Vocativ employs some former Israel Defense Forces officers, as well as former Mossad and Shin Bet security service personnel.

On October 27, 2013, Vocativ launched its first Internet publication. To everyone's surprise, not least me, their main article, written by Aram Roston, was titled "Tut, Tut: Did Nat Geo Bribe Egypt's Indiana Jones? Exclusive: US Prosecutors Have Opened a Criminal Investigation of the National Geographic Society."

> VOCATIV has learned that the Justice Department has opened a criminal bribery investigation into the prestigious nonprofit. At issue: Nat Geo's tangled relationship with Dr. Zahi Hawass. . . . Beginning in 2001 and continuing for a decade, National Geographic paid the archaeologist between $80,000 and $200,000 a year for his expertise. The payments came at a time when the popularity of mummies and pharaohs was helping transform the 125-year-old explorer society into a juggernaut with multiple glossies, a publishing house, and a television channel. But they also came as Hawass was still employed by the Egyptian government. . . . So did this money give Nat Geo unfair access to a lucrative market for all things ancient Egypt? National Geographic wouldn't comment on any investigation or "conversations we may or may not have had with governmental bodies about legal matters," says a

spokeswoman for the nonprofit. But the company says its payments were lawful. As for Hawass, he firmly denies that anything untoward took place. “It was a contract,” he says. “It was not a bribe. I gave no single favor to National Geographic.”

Its [NGS’s] relationship with Hawass offers a window into the interlaced world of money, science, and show business that has developed around Egypt’s artifacts. “Egypt and National Geographic, at least in Nat Geo’s eyes, were synonymous,” says a former official at the company. Another veteran of the nonprofit agrees. “I suspect that all along what National Geographic was paying for was access that they would not have gotten otherwise.” The story of how National Geographic found itself in potential legal hot water coincides with the nonprofit’s decision to launch an American cable channel.

For years Nat Geo was known for its iconic, yellow-bordered magazine and lush photography. It produced books and documentaries, had a show on PBS, and dabbled in cable TV overseas**.** But it wasn’t until 2001 that the society partnered with Fox and launched the NGC in the United States, the biggest television market in the world. This decision cast the society into a pitched battle for ratings with the likes of Discovery Networks. Seven months after the channel launched, National Geographic announced it was adding Hawass as explorer-in-residence . . . working with National Geographic ratcheted up his profile. Even his initial honorarium, which he says was $80,000 a year, dwarfed his government salary.

There was, he says, nothing illegal about the arrangement. “When I became an ‘explorer,’ I signed a contract to write books and give lectures,” he says. “Based on the law, if you sign a contract to write books and give lectures, you have to get the government’s approval, and I did!” The next few years were gangbusters for Egyptology and National Geographic. Sometimes the society’s programming seemed circus-like, with Hawass front and center as the charming ringmaster. A prime example: *Pyramids Live: Secret Chambers Revealed,* which broadcast live to 141 countries. Hawass let National Geographic place a small robot inside the Great Pyramid to see what was on the other side of a small, mysterious door. The promotion was frenetic . . . ratings were strong.

“Egypt did well on cable television,” says one former National Geographic employee.

Every two years, Hawass signed a new explorer-in-residence agreement with National Geographic, and every two years, the society paid him more and more money. In his contract, Hawass had to indicate that his services for National Geographic—evidently a few lectures and some consulting projects—were outside his official duties as a government official. He also had to agree that his services were legal under Egyptian law. American law, experts say, may be a different matter entirely. The Foreign Corrupt Practices Act makes it illegal to pay foreign officials for “securing any improper advantage,” according to the Justice Department. Criminal bribery penalties can be stiff, with company fines up to $2 million. Individuals can be forced to serve up to five years in prison and pay more than $250,000. Jessica Tillipman, an assistant dean at the George Washington University School of Law, says that on rare occasions it can be legal to pay a foreign bureaucrat—as long as there’s no effort to sway his official duties. What’s potentially problematic, says Tillipman, is that National Geographic did business with the government agency that Hawass ran. “It certainly raises red flags,” she adds. “That’s true any time a payment goes directly to a foreign official.”

The best example of Hawass’ magic, and his complicated relationship with National Geographic, is the American museum tour of Egypt’s Tutankhamun-era artifacts, which began in 2005. The tour—seen by 8 million people—was the brainchild of John Norman, a promoter who had been involved in Broadway shows like Titanic and Jesus Christ Superstar. . . . Hawass, according to Norman, “recommended that we talk to National Geographic to see if they wanted to be involved with us to organize the exhibition.” Norman inked a deal with Nat Geo as a co-sponsor. Around the same time, in 2005, National Geographic rolled out a bevy of King Tut–related material. There was a film that featured Hawass, which the society billed as “a high-tech forensic investigation unveiling new findings related to his death.” There was also a cover story in National Geographic magazine, which used facial-reconstruction technology to show how the boy-king really looked. That same month, National Geographic released a companion book to the exhibit, as well as

a children's version. Hawass was listed as the author of both . . . he made $120,000 that year as an explorer. He also profited from books and TV appearances. "When you start blurring roles like that," a former federal prosecutor says, "it makes it harder to figure out what the rules are." Perhaps that's why employees at National Geographic were often uneasy about the longstanding arrangement with Hawass. "He was a government official. So what was National Geographic doing paying a government official?" a former employee says. "I did have those concerns early on." The ratings battle was so heated that some are convinced National Geographic did whatever it could to stay in Hawass' good graces. . . .

Despite the various charges, Hawass remains defiant. "Every crook and every thief who had been in prison before was against me. But all these allegations against me were completely wrong and completely false. I'm really happy that the Egyptians know how much I gave Egypt and how much I love Egypt. I never in my life did anything against my country. Everything I did was for the betterment of Egypt."

"$200,000 is nothing," he says about the money that Nat Geo paid him in 2010. "My lecture fee is really a big fee! Sometimes I take $50,000 a lecture. And my lectures in the United States are very popular. Over 4,000 people, they pay to get tickets, 4,700 sometimes. People pay $20 for tickets to come to my lectures!"

OK, I said, maybe it was fine for National Geographic to pay him in the manner that it did. But what if a U.S. defense contractor had hired a high-ranking Egyptian defense official as a consultant and openly paid him for lectures, even while it was looking to sell arms to Egypt? Would that be OK? "No, no," he says. "This is cultural. Culture is different. . . . No one can bribe me . . . I'm the most famous Egyptologist."

The investigation of the U.S. Department of Justice into Hawass's questionable dealings with the NGS is presumably still ongoing. There is, however, an eerie silence from all parties concerned. Meanwhile, taking a closer look at this inaugural article by Vocativ, the background of its owner, Mati Kochavi, and the parties concerned—Hawass and the NGS and the NGC—my intuition tells me that there may be perhaps more to this than just investigational journalism. When Vocativ was preparing its launch in the first

part of October 2013, the U.S. government had officially shut down from October 1 to 16 due to the failure of Congress to agree on the fiscal budget for 2014. It is widely accepted by political analysts that the forces that would ultimately produce the October 2013 shutdown began to take shape when in 2010 the Republicans, much fortified by the emergence of the so-called Tea Party, won back from the Democrats a majority of seats in the House of Representatives. It is also widely known that two of the main financial supporters of the Tea Party were multibillionaires and business tycoons Rupert Murdoch and David Koch.[4]

There are curious common denominators that connect these two highly influential multibillionaire moguls, other than their obvious links to the Tea Party movement. It is a fact, for example, that both men have been funding and sponsoring various projects on the Giza Plateau, either directly or indirectly, through Zahi Hawass over at least thirty years—Rupert Murdoch through FOX TV, 21st Century Fox, and the NGC, and David Koch by being a principal funder and sponsor, along with Los Angeles real estate tycoon Bruce Ludwig, on projects such as the Giza Mapping Project and the Giza Carbon Dating Project. It is no secret, too, that billionaire Mati Kochavi, the owner of Vocativ and AGT International, is on personal terms with Bill Clinton and a staunch supporter of President Barak Obama, effectively making him a friend, if not a supporter, of the Democrats. Had it not been for Vocativ, we would not have known about the ongoing investigation into bribery involving Hawass and the NGC and thus, by extension, its parent company, 21st Century Fox, owned by Murdoch.

All Americans know that the Tea Party movement of 2010 and the eventual U.S. government shutdown of October 2013 were given much media support by FOX TV news. If the U.S. Department of Justice does finally slam a bribery charge on the NGC, then a domino effect may lead to Fox, to Murdoch, and to the Tea Party “wallet.” This, of course, is reasonable speculation but speculation nonetheless. But bearing all this in mind, there is a comment that Hawass made when he personally escorted President Obama on a visit to the Giza Plateau that may, or may not, have some relevance to this speculation and to the “common denominators” noted above.

In front of the Great Pyramid, Mr. Obama stood gazing up at its great

height, and asked many questions about how it was built and the number and size of the stones used to construct it. I gave the president a long description of the hidden doors[*227] that my team and I had found inside the "air shafts" leading from the Queen's Chamber, and told him that in July, we will begin a new effort to learn what may lie behind them. He said that he would like to see this work on the Discovery Channel, *and I told him that he had to mention National Geographic as well* [my italics].

The Djedi Robot Project, 2005–2011, Exploration of the Shafts

The Djedi Robot Project was a joint international-Egyptian project named after Djedi, the magician whom Khufu consulted when planning the layout of his pyramid. The mission was to send a robot into the two air shafts of the Queen's Chamber to determine the purpose of the shafts. Team members include Shaun Whitehead (Scoutek Ltd., UK), T. C. Ng (dentist and independent researcher, Hong Kong), Robert Richardson (University of Leeds, UK), Andrew Pickering (University of Leeds, UK), Stephen Rhodes (University of Manchester, UK), Ron Grieve (Tekron Inc., Canada), Adrian Hildred (independent researcher, UK), Mehdi Tayoubi (Dassault Systèmes, France) and Richard Breitner (Dassault Systèmes, France). In May 2011 the Djedi Robot inserted a fiber-optic camera through the small hole previously drilled through the door in 2002 by the NGS. It managed to film red-ochre graffiti hieroglyphs on the floor of the shaft behind the door. The project was stopped due to the ongoing political situation in Egypt. (See appendix 5 for a possible meaning of the hieroglyphic signs.)

This was in 2009. Two years later, in postrevolution Egypt, when Hawass was facing serious charges against him for alleged illegal deals with the NGS, he seems to have sent a disguised message to the top executives of the NGS: Terry Garcia, John Fahey, and Tim Kelly.

> I am proud that Terry Garcia has now been chosen to be the Deputy Secretary of Commerce for the US government. I have been reading through all the e-mails sent in support of him in his new job, and some of them are really beautiful and full of love. I, too, believe he is the right person for this important role and wish him all the best! I have faith that my two other good friends at National Geographic, John Fahey and Tim Kelly, will continue to support Egypt in the way that Terry has in the past.

Alan Mairson from the NGS, the journalist who had been tracking this NGS/Hawass affair for several years, suspected as much when he wrote in May 2011:

> Just as Zahi's government career in Egypt was crashing & burning along with the Mubarak regime [Zahi wrote] "*Terry is one of the greatest friends that I have ever had in my life*," Zahi begins his blog post. "*When I think about my closest friends, Terry is at the top of the list!*" Zahi then describes how Terry was a key player in the funding and organization of the Tutankhamun exhibition. At the end of the post, Zahi says: "*I have faith that my two other good friends at National Geographic, John Fahey and Tim Kelly, will continue to support Egypt in the way that Terry has in the past. . . .*" Given that Zahi probably knew that his dealings with National Geographic were legally questionable, his energetic and very public embrace of Terry, Tim, and John sounds less like an endorsement or a heartfelt "thank you," and more like an attempt to share the glare of a media and legal spotlight which Zahi must have worried he might ultimately occupy alone. It's almost as if Zahi is saying: *You and me, guys—we're all in this together!* For the sake of our Society's reputation, it would be helpful to hear something—anything at all—from Terry, Tim, or John about their dealings with Dr. Hawass.

At any rate, as the twenty-year-old saga of the "opening of the doors" in the Great Pyramid still continues ad nausea, the events of these two decades at least are indicative that whatever the outcome, it promises to be a very exciting and interesting ride ahead. Meanwhile Hawass was far from finished. Like a cobra cornered, he lunged forward with a gaping mouth to try one last time to inject his verbal venom into me. For barely a month after the Vocativ article, and now (wrongly) convinced that it was my book *Breaking the Mirror of Heaven* that had provoked the U.S. Department of Justice to investigate his dealings with the NGS, Hawass made a rather exotic accusation against me that would eclipse all those he had made in the past. . . .

14

THE MYSTERY OF CAMPBELL'S CHAMBER AND THE GREAT PYRAMID "CARTOUCHE SCANDAL"

Thou shalt not bear false witness against thy neighbor.

EXODUS 20:16

Truth is by nature self-evident. As soon as you remove the cobwebs of ignorance that surround it, it shines clear.

MAHATMA GANDHI

THE "SCANDAL" BREAKS OUT

Early in November 2013, an Egyptian scholar, Osama Karrar, saw a YouTube video on the Internet that totally shocked him: it showed two Germans removing part of the ancient graffiti from one of the Relief Chambers of the Great Pyramid of Khufu (Cheops). The Relief Chambers are located above the King's Chamber. There are five of them; each has a low ceiling, forcing one to crouch when inside, except the fifth, the topmost chamber (called Campbell's Chamber) which has a high, pitched ceiling. Karrar assumed, wrongly, that they were stealing the famous cartouche that contains the name of King Khufu: the only proof within the pyramid, according to Egyptologists, that categorically connects the Great Pyramid to this king of the Fourth Dynasty (ca. 2500 BCE). Karrar, a genuine lover of ancient Egypt and its monuments, immediately contacted the Egyptian media, and an article subsequently appeared on November 8, 2013, in the Arab news blog Veto.

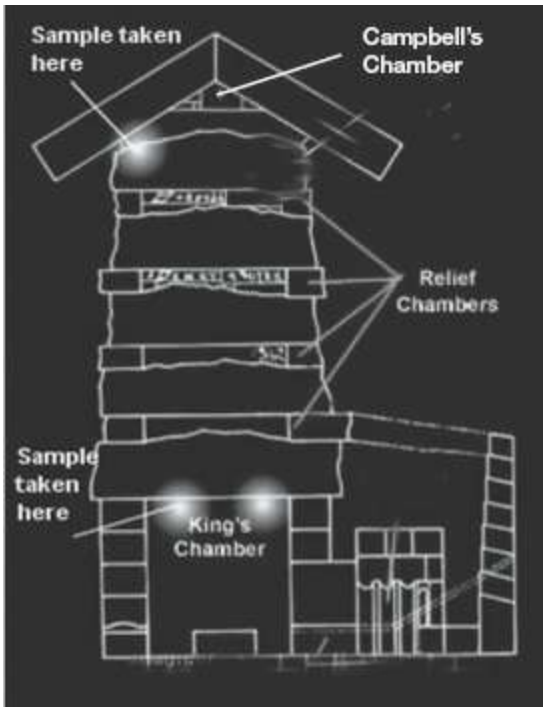


Fig. 14.1. The King's Chamber and Relief Chambers showing where samples were taken by the Germans.

Video Shows Cutting of the "Cartouche" of King Khufu

Osama Karrar, from the Archaeological Exhibitions Company, reported that the German archaeologist Dr. Dominique Gorlitz infiltrated into the Great Pyramid and cut off part of the "cartouche" of King Khufu, builder of the Great Pyramid, that is in the fifth Relief Chamber inside the pyramid. He pointed out that the German archaeologist had cut part of the cartouche of King Khufu with a chisel and put it inside his bag and then came out of the pyramid without being hampered by anyone. Karrar, in a special statement, said that the German archaeologist tried to prove that the Pharaohs are not the builders of the pyramids but that they were built by the Jews, "the children of Israel" as found in a book called *Lie of King Khufu,* which says that "The Egyptians carved the name of King Khufu lying on the pyramid and not Pharaoh Khufu himself." Karrar also said, "I informed this matter to the Ministry of State for Antiquities so that they would punish all those responsible for this negligence in the protection of monument."

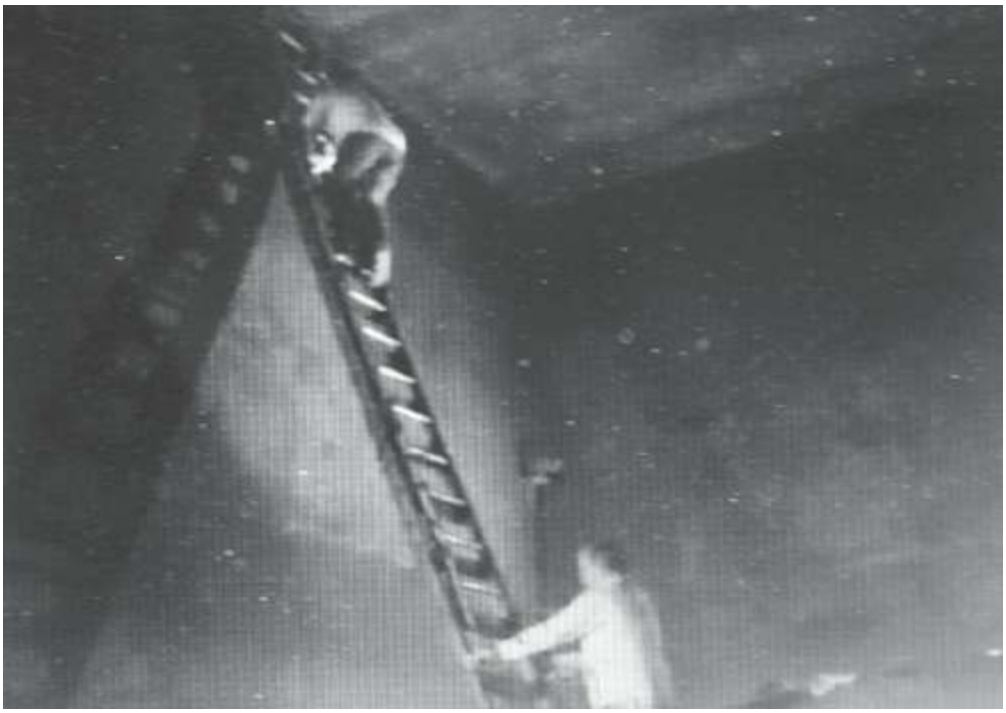


Fig. 14.2. Gorlitz and Erdmann climbing a ladder in the King's Chamber.

Within days of this article in Veto, the news of this "scandal" spread like wildfire on the Internet and in the international media. Hundreds of websites and blogs reported the news, as well as dozens of major newspapers and TV news shows around the world. The major Arab newspaper *Al-Ahram* (English edition) ran an impassioned piece by Nevine El-Aref, a long-time admirer of Zahi Hawass.

Playing with Egypt's Heritage
***Al-Ahram*, November 25, 2013**

Egypt's ancient heritage has been put at risk by a pair of amateur German archaeologists. The Great Pyramid of Khufu on the Giza Plateau is the oldest and largest pyramid in Egypt and the only surviving monument of the Seven Wonders of the Ancient World. However, it seems that it has now been subjected to damage by two amateur German archaeologists from Dresden University, who according to a press release from the Ministry of State for Antiquities (MSA) stole samples of a cartouche of Khufu from a small room on top of the king's burial chamber inside the Great Pyramid. The ministry has imposed penalties and taken legal action against both archaeologists, Dominique Gorlitz and author Stefan

Erdmann, as well as against Dresden University. It has also suspended scientific cooperation with the university as well as with the German laboratory that analyzed the stolen items from Khufu's Pyramid. Minister of State for Antiquities Mohamed Ibrahim told *Al-Ahram Weekly* that the ministry's permanent committee had imposed a number of penalties against the Germans, their university, and the tourism agency that had taken them on a tour around the plateau. . . . Ibrahim has also sent the case to the prosecutor-general for investigation and notified Interpol to put the German archaeologists on Egypt's airport watch list. Mohamed Abdel-Maksoud, head of the ancient Egyptian department at the ministry, said that members of the MSA who had helped the men had been identified, but that their names would not be announced until the completion of the investigations. . . . "This occurrence has ruined the scientific reputation of all German archaeologists," he said, asking the German government to take legal procedures against both amateur archaeologists.

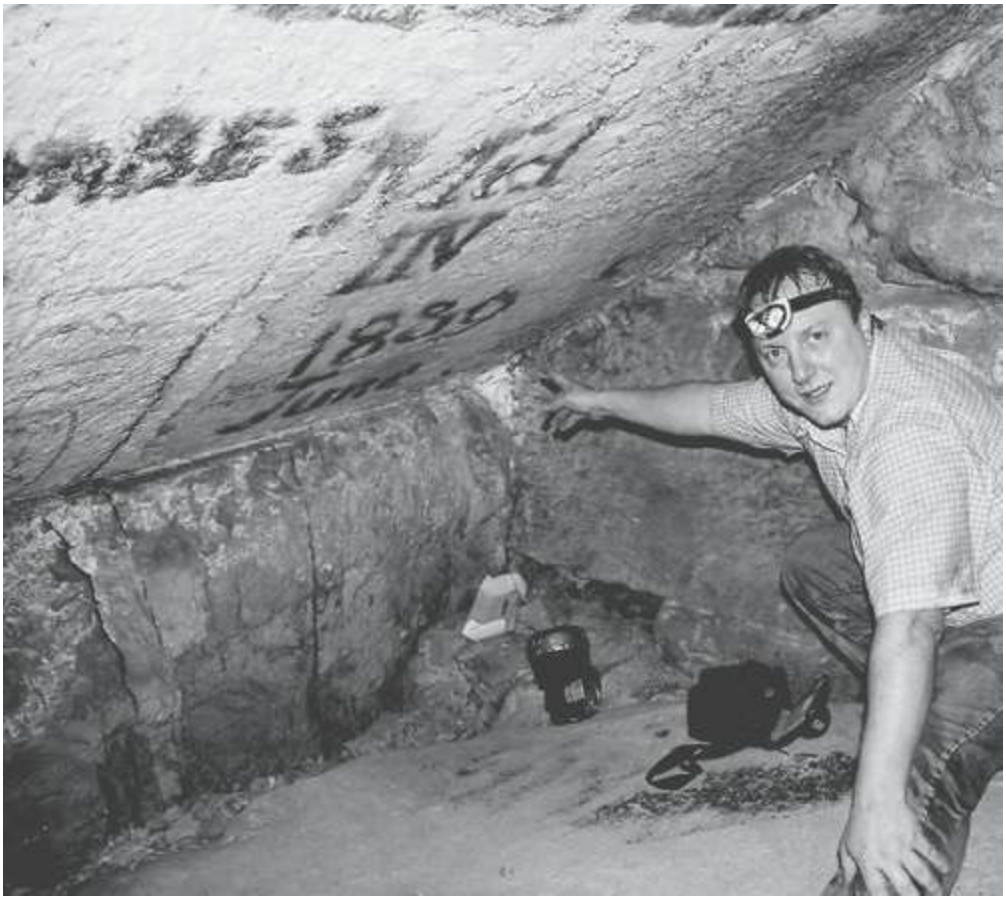


Fig. 14.3. Dominique Gorlitz showing the place where red ochre sample was taken. Note the "cartouche" on the far left of the photo. (See plate 10 for color version.)

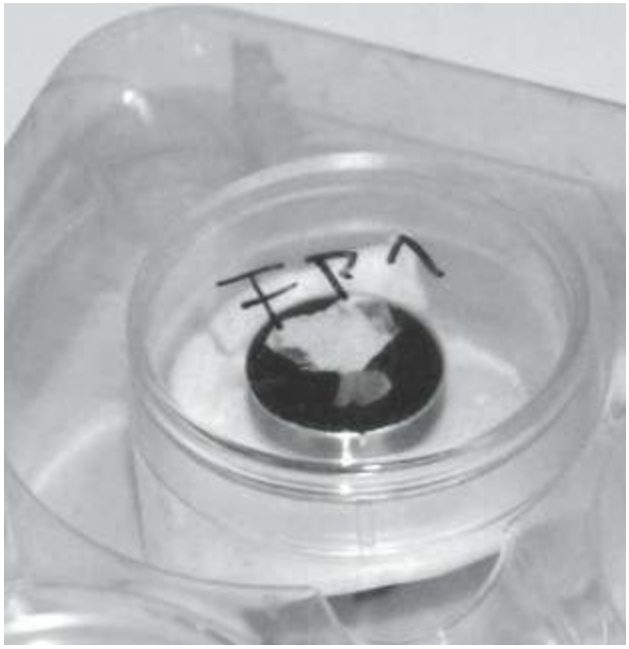


Fig. 14.4. Red ochre paint sample. Also see color plate 12.

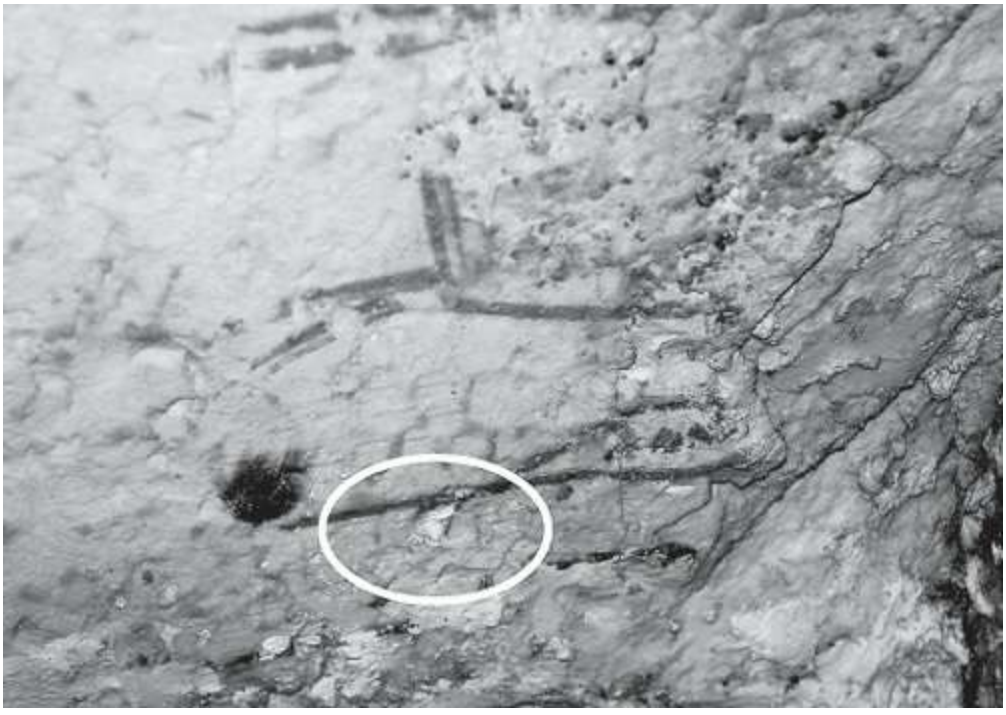


Fig. 14.5. The graffiti after sample was taken. Also see color plate 11.

The news of the damaged and/or stolen Cartouche of Khufu broke out in the European media on November 29, 2013. On that day it so happened that I was traveling from my home in Malaga to Milan with British Egyptologist David Rohl, on our way to a conference in Trieste. We first heard the news at the conference the next day. When asked by someone in the audience what I thought of this news, I naturally said I was angered at this act of vandalism committed by the Germans. The cartouche, even though part of the graffiti that cover several of the Relief Chambers in the Great Pyramid, was of immense historical significance, as it was the proof that the monument was built during the reign of Khufu. It was, in a sense, the holy grail of Egyptology, and stealing or even just damaging it is a heinous act that would need to be severely punished with the full force of international law. The vandalism by the two Germans was repugnant to all who loved Egypt and its ancient legacy.

On December 10, 2013, I received an e-mail marked "very important message" from my good friend in Cairo, the tourist guide and Egyptologist Hesham el Haddad. He had sent me an article from the newspaper *Al Masry Al Youm.* It was an interview with Zahi Hawass. When I saw the title, my eyes nearly popped out!

Germans Working for an Egyptian Jew in Belgium Stole Khufu Cartouche in April 2013

> Dr. Zahi Hawass, ex Minister of State for Antiquities, revealed that the robbery of King Khufu's cartouche was done on behalf of Robert Bauval, an Egyptian Jew working in Belgium, who has been trying by every means to prove that the pyramid is "a Jewish and not Egyptian product." Hawass said in a special statement that Muhamed Ibrahim, the Minister of Antiquities has said in one of his media interviews that Khufu's cartouche had been stolen in 2006, which is not true, as the inspecting agencies and the police have proved that the robbery took place in 2013, and the passports of the Germans showed that they entered Egypt last April. Hawass wondered "how the theft could have taken place in 2006 while the investigations were conducted with current officials and not those responsible for the pyramid area at the time?
>
> "While the investigation result came to confirm my words, and all those responsible for the crime have been removed from the pyramid area

> after their involvement, one way or the other, has been proven." He added: "I would like to make it clear that the foreign vandals are led by an Egyptian Jew living in Belgium, who had previously sent more than one person, who were all forbidden completely, and with whom I have had many battles, and he wrote a book before trying to prove that the pyramid was not Egyptian." Hawass confirmed that "it was not permitted to enter the pyramid except through tourist companies in order to take control, which is the opposite of what is happing now; which allowed the samples to be smuggled." He [Hawass] pointed out that "the German laboratories attempted to demonstrate, through the red color found in the rooms, that the pyramid dates to 15 thousand years [ago], which means that this was the time it was built, but the fact, which is confirmed by both Egyptian and foreign scientists, is that Khufu sent in his Year 27 a mission to bring the red color from the Western Sahara, from Mast stone in which the cartouche was written, which means that it was the quarry from which the color was brought who dates 15 thousand years ago and not the pyramid." He [Hawass] stressed on "the need for those responsible for antiquities to look to what is happening of destruction and vandalism in some areas, not just remove accusations from officials or try to deny responsibility for a great disaster like breaking into the pyramid and stealing Khufu's cartouche, as the present minister does."

I wasn't sure if I should be shocked or amused at Hawass's insane accusations! It was not the first time, of course, that he had accused me of plotting with Jews to undermine Egyptian antiquities, but this was the epitome of all his bizarre accusations! My first reaction was that he had completely lost his mind! Although I generally ignore this kind of insane outburst from this man, this time I felt that in view of the importance of the Cartouche of Khufu as a historical artifact, I could not let such an accusation go unchecked. There was also the present intense political climate in Egypt to consider. Branding me a "Jew" who masterminded the stealing of the Cartouche of Khufu might, in the already inflamed climate, have induced a fanatic to take a potshot at me. I decided, therefore, to find the two German culprits and demand that they make an official statement that not only was I never involved in their activities, but I also had never had any communication with them in the past!

On December 11, 2013, I placed a private message to Dominique Gorlitz on Facebook and waited. Two days later, on December 13, I received a reply. Gorlitz informed me that he was in New York and was totally shocked to hear about Hawass's huge defamation against me, and also against himself and his colleague Stefan Erdmann. But why was Gorlitz feeling defamed? Was it not the case that he and Erdmann had indeed damaged the cartouche?

I put the question to him.

"This is a lie. We never even touched the Cartouche!" he replied. "We took just 2 milligrams of sample from another, much less significant graffiti next to the Cartouche."

Was it possible that Hawass had even lied about that? Surely he would not go that far in his blind hatred toward my person? I would have to look into this matter later. Meanwhile, I asked Gorlitz to send me a signed statement confirming that I did not know him and had never even spoken to him until this day, and that in no way was I involved or connected with him and Stefan Erdmann. Gorlitz replied that he would of course be more than glad to send me such a statement. The next day, as agreed, Gorlitz e-mailed me a PDF document containing the signed statement. I immediately sent a letter to *Al Masry El Youm* and included with it Gorlitz's statement as well as other documents that negated the accusations made against me by Hawass, which the newspaper had published without even bothering to check their veracity.

To the Chief Editor: Al Masry El Youm
Dear Sir,
My name is Robert Bauval. I am an author, and I live in Spain.
In your issue of December 10, 2013, you published an interview by Zahi Hawass in which he accused me of paying two Germans (Dominque Gorlitz and Stefan Erdmann) to steal the cartouche of King Cheops in the Great Pyramid of Giza. He, furthermore, stated that I am a Jew living in Belgium and that I have written a book that ascribed the construction of the Egyptian pyramids to the Jews. These are outrageous and false accusations. Let me state with the utmost of force that I was not in any way, shape or form involved in the stealing of the Khufu Cartouche by the two Germans. Furthermore I have never met these Germans. I also categorically deny that I am a Jew. I am a Christian Roman Catholic and so were both my parents and grandparents. Furthermore I have never stated in any of my books that it was the Jews who built the Egyptian pyramids. Indeed on the contrary: in my book Breaking the Mirror of Heaven *I totally condemn the erroneous theory that the Jews built the Egyptian pyramids.*

Please find attached:

1) A signed letter by Dr. Dominique Gorlitz, one of the Germans who allegedly took the Khufu

Cartouche.

2) *My birth certificate.*

3) *My baptism certificate as a Christian.*

4) *A PDF of my book* Breaking the Mirror of Heaven. *Please refer to page 59, where I clearly state that the claim that the Jews built the Egyptian pyramids is a "nonsensical theory [which] has long been debunked, and no historian, let alone an Egyptologist, takes such things seriously at all."*

I then recontacted Gorlitz to find out from him exactly what had happened on April 17, 2013, when he and Erdmann had entered the Great Pyramid. (Gorlitz and Erdmann were also accompanied by a cameraman, Jan Gartig.) He insisted again that they had not touched the cartouche. The tiny sample of red ochre paint they had taken was from a secondary and rather unimportant graffito located about 1.5 meters from the cartouche. And they had photographic as well as video images to prove this. Gorlitz also confirmed that they entered the Great Pyramid with an official "private visitors" permit that had been obtained by their Egyptian travel agent from the Egyptian Ministry of Antiquities. He also explained that at first it was not their intention at all to take a sample from the graffiti. Their main intention was to take a small sample of black markings from the ceiling beams of the King's Chamber. Gorlitz said that only a very small amount, about two milligrams, was taken from these black markings, which could hardly be described as damaging the pyramid!

I advised Gorlitz that he must explain all this, with pictorial evidence, to the Arab media. Meanwhile, I asked him to send me a copy of their private visit permit for the Great Pyramid and also photos of the samples they took. I then forwarded this information to a journalist at the Middle East News Agency (MENA), Sara Hazem. Gorlitz was then interviewed by Hazem on behalf of the MENA agency.

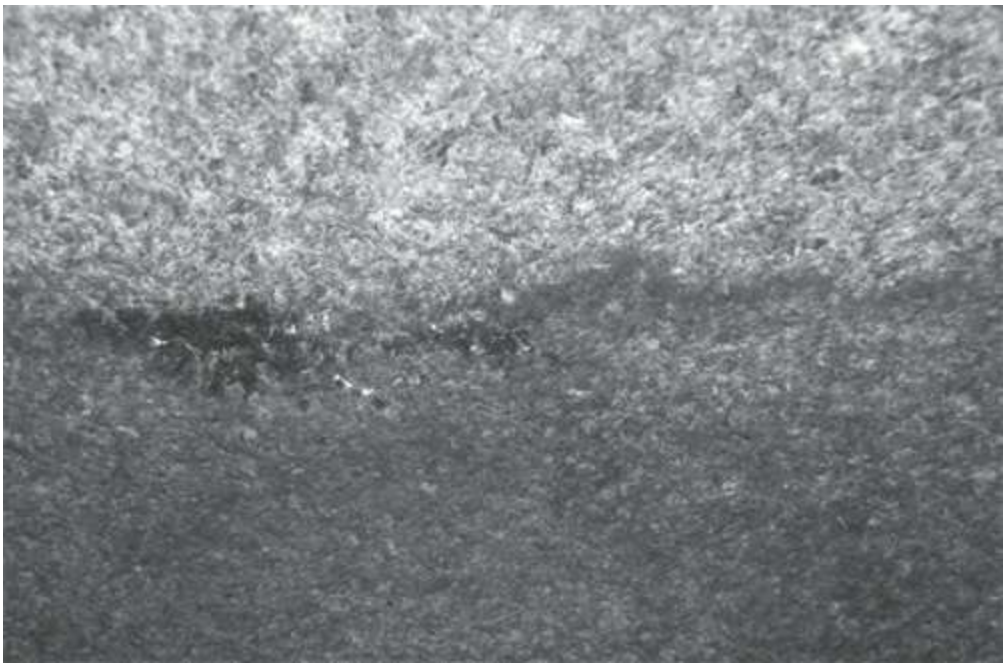


Fig. 14.6 Underside of granite ceiling beam of King's Chamber where "black powder" sample was taken.

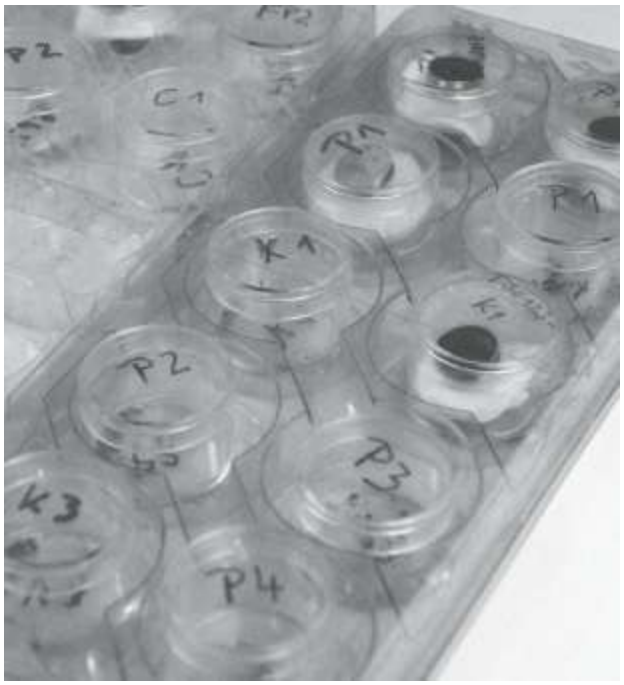


Fig. 14.7 Black powder samples.

Fig. 14.8 Private visit permit for April 17, 2013.

Hazem: I would like to know the permit pass you got from the ministry to enter the pyramid was only a visit permit to the place or not?

Gorlitz: We had an official visit permit from the Egyptian authorities to enter the Great Pyramid of Khufu on April 17, 2013. We should explain first that Stefan Erdmann has been investigating the ancient Egyptian culture and especially the great pyramid for more than twenty years. He has already entered the pyramid three times with the permission of Dr. Zahi Hawass and has done several investigations. In 2007 Stefan discovered strange dark-colored areas on the granite beams of the ceiling of the King's Chamber. He consulted many, many experts, but none were interested. In 2012 I met Stefan, who convinced me to investigate this matter with him. So we applied for a private visitor permit for April 17, 2013. We assumed that the permit covered all open areas within the Great Pyramid. This includes, we assumed, all the chambers that were not locked. Please note that Stefan Erdmann already entered three times the Relief Chambers with visitor permissions in the last ten years during the tenure of Zahi Hawass. In the same way we got access to the Relief Chamber, including two ladders. Please note that when we entered the Great Pyramid on that day it was not yet our intention to take any sample of red ochre paint from the

graffiti in the so-called Relief Chambers.

Hazem: Did you break the law when you visited the place not mentioned in your pass and taking a sample from granite stone in the burial room?

Gorlitz: This is something that the Egyptian authorities must determine. It was never our intention to break the law or do any damage to the pyramid or, indeed, denigrate Egyptian history and culture. But we now realize that perhaps we should not have taken the very small sample (only a bit of crust scraped off, and not from granite itself). The same applies to the small sample of red ochre paint from the graffiti in the fifth Relief Chamber. We would like to make it absolutely clear that we did not touch the "Khufu Cartouche." The small sample of red ochre paint was only a few milligrams, and can hardly be detected on the graffiti. We sincerely apologize, however, for any misunderstanding this has caused. We truly regret our action and would like to make full amends to the Egyptian authorities.

Hazem: Why you did not ask for official procedures so you can take samples from Khufu pyramid?

Gorlitz: Frankly, as scientists it did not at the time occur to us that we would take a sample of the red ochre paint. The decision to do so was made while inside the pyramid. The amount is really so small that we cannot understand why the minister of antiquities has considered it a "criminal act" and that such a crisis between the Egyptian authorities and the German government has been generated. We have noted that Dr. Zahi Hawass may have been the cause of such an overreaction. On December 10, 2013, he informed the Egyptian media that the "Jew" Mr. Robert Bauval allegedly paid us to "steal" the Khufu Cartouche. This is a total fabrication by Dr. Hawass. Therefore, I am not surprised that this story was then blown out of proportion!

Hazem: Did you receive any replies from the ministry after you sent letters?

Gorlitz: Unfortunately not yet. We still hope he will accept our apology and the amends we are happy to make, as stipulated in our letter to him.

Hazem: Do you have any mediator between you and the ministry?

Gorlitz: Not officially, although some people who appreciate the truth of our position have helped us to pass our letters to the minister of antiquities. We hope that you and the MENA agency will also help us convey our sincere apologies to the minister and also to all the Egyptian people for the misunderstanding that our action may have caused.

Hazem: The ministry said that it sent a complaint to different bodies including the German embassy in Cairo, and the Egyptian foreign ministry will file a case against you.

Erdmann: We really regret that he has done this. No good can come out of such unwarranted reaction. As we have explained, it was never our intention neither to cause any damage to the Great Pyramid nor embarrass the Egyptian culture. We only took a few milligrams of very insignificant graffiti. We consider ourselves friends of Egypt and would never do anything to harm its cultural heritage. Our motive was purely scientific and nothing else.

Hazem: Did UNESCO communicate with you on this issue?

Gorlitz: Not yet.

Hazem: How did the German media tackle this issue and did it consider you a cause for tension between Egypt and Germany?

Erdmann: Unfortunately the German and world media reacted to the false information put forward by Dr. Hawass, i.e., that a “Jew” paid us to “steal” the Khufu Cartouche. But this is a total lie and fabrication by Zahi Hawass. Since then with the kind help of Mr. Robert Bauval, we have been able to explain the true facts of this event to the public outside Egypt, and now the initial negative reaction toward us has shifted to a more understanding and conciliatory way to deal with this matter. We hope that you and MENA will also help us spread the truth to the Egyptian public. Most importantly, we categorically assert that none of the Egyptians implicated in this situation, especially the antiquities inspectors and security personnel that were with us on April 17, 2013, have not participated with or supported us when we took the samples. We hope that the Egyptian authorities will not impose a penalty against them. We thus urge the Egyptian authorities to

drop any charges against any Egyptian regarding this matter.

I also advised Gorlitz to send a personal letter to the minister of antiquities, Mohammad Ibrahim, which contained the same information given in the interview with the MENA. On December 27, 2013, the following article appeared in the *Egypt Independent* newspaper.

> German archaeologists will not be penalized for stealing King Cheops artifacts: MENA: Sources from Ministry of State for Antiquities Affairs have revealed that the three German archaeologists [Gorlitz, Erdmann, and Höfer], [who were accused of stealing artifacts from Pyramids] had earlier obtained three official permissions from the Supreme Council for Antiquities addressed [to the] tourism company that organizes trips to King Cheops. The source added that the ministry has the right to take all legal measures but only against the company in case of violating standards, which means the German archaeologists will not be penalized. The first permission was made on April 17 to visit the Tomb of the Birds at the Western Cemetery at Pyramids during the working hours from 10 a.m. to 12 p.m. The second permission was made on the same day to visit King Cheops after end of working hours from 6 p.m. to 8 p.m.

On December 28, 2013, the MENA interview with Gorlitz was published in the *Al-Ahram* newspaper, under the headline "German Letter of Apology to the Egyptian People Regarding the Samples Taken from the Pyramid of Cheops: We Did Not Mean to Offend Anyone, and Our Goal Was Purely Scientific."

Meanwhile I was informed by a friend in Cairo that on December 21, 2013, Hawass gave a talk at the Journalists Syndicate of Egypt. When asked why he made those accusations against me he replied straight-faced that he had "no proof that I was involved in the crime committed by the Germans." On that same day he was interviewed by a Swiss journalist, who also asked him why he said that I had paid the Germans to steal the cartouche of Khufu. Hawass replied by e-mail, "I do not have any evidence that Bauval was involved in this crime."

On December 17, 2013, exactly a week after Hawass made the accusations,

the minister of antiquities, Mohammad Ibrahim, finally instructed a delegation of SCA inspectors to examine whether the Cartouche of Khufu had in fact been stolen or damaged. My well-placed contact in Cairo, Osama Karrar, obtained for me the official report from the SCA inspectors, as well as several official photographs they had taken of their visit in the Relief Chambers of the Great Pyramid. The report, as well as the photographs, confirmed that the cartouche had not been stolen, although they did note some "damage"—white spots where the red ochre paint had been scraped off—on the top rim of the oval (the cartouche) that surrounded the hieroglyphic name of "Khufu." An Egyptologist from the AUC, Monica Hanna, was then quick to accuse the two Germans of causing this damage. Hanna sent me the official photograph taken by the SCA inspector on December 17, 2013, on which she had highlighted the damage (white spots) by circling them.

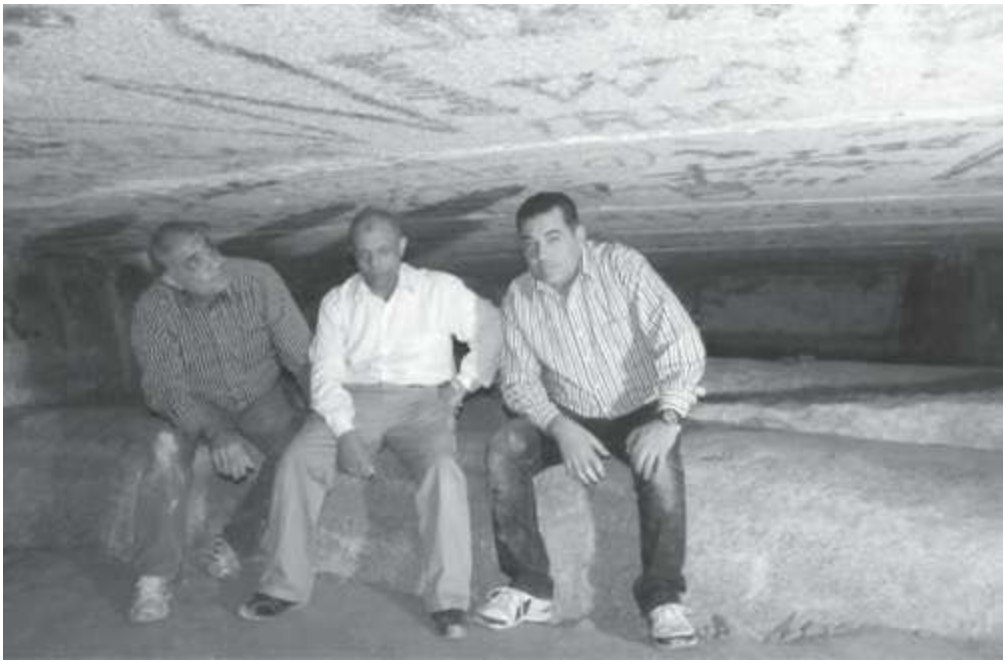


Fig. 14.9. SCA inspectors in Relief Chambers, December 17, 2013.

Figs. 14.10 SCA inspector examines damage done by metal ladder, December 17, 2013.

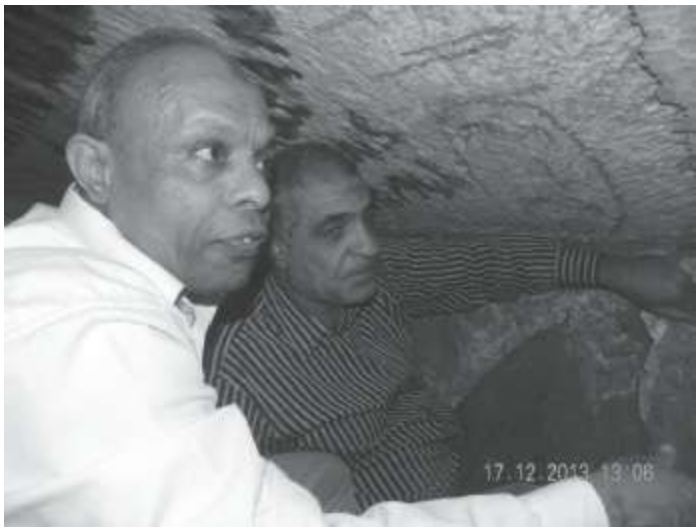


Fig. 14.11. SCA inspectors examine cartouche, December 17, 2013.

I immediately contacted Gorlitz, who, again, insisted that he and Erdmann had not touched or damaged the cartouche. “I am a scientist,” Gorlitz said indignantly. “I would never ever do such a thing!”

At this stage I did not know anymore who to believe. My gut feeling was that Gorlitz was telling the truth. But if so, how could the alleged damage be explained? I had never been in the Relief Chambers myself and so did not have any photographs that I could examine.

I suddenly recalled that my friend Robert Schoch of Boston University had visited the Relief Chambers twice: once in 2003 and another time on

December 3, 2006. I immediately contacted Schoch, who very kindly sent me high-definition digital images of the cartouche taken on those dates. It was beyond any shadow of a doubt that in the 2003 photograph the cartouche was *not* damaged, but in the December 3, 2006, photograph the exact same damage (the white spots) was clearly there. Gorlitz had, after all, been telling the truth! This was proof positive that he had not touched the cartouche when he was in Campbell's Chamber on April 17, 2013!

Fig. 14.12. Monica Hanna highlights places of damage on cartouche on photo taken by SCA inspectors, December 17, 2013.

Fig. 14.13. Robert Schoch's photo of cartouche, December 3, 2006.

The question nonetheless remained of who had caused this damage to the cartouche, and when? We knew we could say for certain, based on the photographs that Schoch had sent me, that the damage had occurred between 2003 and December 3, 2006. I knew that Hawass had authorized dozens of visitors, many of them students, regular tourists, and even television crews, mostly from America and Europe, to visit the Relief Chambers. Any of these people could have caused the damage between 2003 and 2006. I decided to do thorough research to see if we could narrow down the dates. What I

discovered was even more shocking! I managed to find two TV documentaries starring Hawass, seen in Campbell's Chamber actually carefully examining the cartouche. One documentary was made in early July 2004 and the other in 2010. It was clear that in the 2004 documentary the Cartouche was still *not* damaged, but in the 2010 documentary the damage is clearly visible, there exactly as in Schoch's 2006 photograph and also in the SCA inspector's 2013 photograph!

The evidence was irrefutable: the Cartouche of Khufu had been damaged between early July 2004 and December 3, 2006!

I was stunned. How was it possible that Hawass had not noticed the damage when he had examined the cartouche in 2010? He was, after all, dubbed the most preeminent Egyptologist alive by the NGS and in 2004–2006 was not only the secretary-general of the SCA but also the director-general of the Giza Pyramids. I found it very hard to believe that someone of his professional caliber and high position would not have noticed the damage on the cartouche. The white markings or spots should have jumped out at him! Be that as it may, I, of course, immediately contacted Karrar in Cairo to inform him of my findings. Karrar urged me to send him the photographic and video evidence immediately, so that he could submit it to the minister of antiquities, Mohammad Ibrahim, and also to the Giza Security Police. I sent him all that he had asked on February 16, 2014.

Fig. 14.15. Osama Karrar.

ANOTHER "JEWISH" AND "CAYCE" CONNECTION?

Meanwhile, I decided to probe deeper into that July 2004 TV documentary where Hawass is seen examining the cartouche in Campbell's Chamber, *just before it was damaged.* It turned out to be the inaugural documentary from the History Channel for a series titled *Digging for the Truth.* This particular documentary was titled "Who Built Egypt's Pyramid?" The series was to launch Josh Bernstein, a self-styled Indiana Jones–type archaeologist from Cornell University, into a very successful and lucrative television career. An American Jew, Bernstein's connections with Israel were well known. Although he himself was born in New York, his own father was born in Jerusalem, and his great-grandparents are buried in Israel. After graduating from college Bernstein spent a year in a postgraduate program in Jerusalem studying mysticism and ancient texts. In September 2011 he married Lily Snyder (of Sotheby's in Manhattan) in a ceremony in Jerusalem.

The documentary Bernstein made with Hawass was shot on location in July 2004 and was aired on January 25, 2005. At the start of the show Bernstein is seen at the Great Pyramid, about to enter it with John Van Auken of the ECF/ARE. The two men were about to go with Hawass all the way up to Campbell's Chamber to examine the cartouche.

I had met Van Auken in 1996 (see chapter 10) and knew of his direct participation in the ECF/ARE's frantic search since 1977 for the Hall of Records under the Sphinx, which Edgar Cayce had predicted would be found in 1998 and would usher in the Fifth Age of humankind, a sort of new-age Second Coming event. But when this much-anticipated event did not, after all, happen (although it nearly was "staged" by the Schor Foundation explorations in 1996–98!), Van Auken gave a new lease on life to the Cayce prophecy by associating it with David Davidson, a Scottish engineer and member of the so-called British (Anglo) Israelites, who cowrote a book in 1924 with Herbert Aldersmith (a medical doctor), *The Great Pyramid: Its Divine Message,* which was a sort of chronological map of prophecies using the (now proven fictitious) "pyramid inch" to denote the years. Davidson and Aldersmith's time line ended in 1928, somewhere in the lower Relief Chamber,[*228] which supposedly denotes the biblical "end time,"[†229] but Van

Auken extended it upward and into Campbell's Chamber to the year 2038.[‡230]

Fig. 14.15. Zahi Hawass examines cartouche in 2005: no damage.

Fig. 14.16. Closeup of the cartouche in 2005: no damage.

In a lecture that Van Auken gave and titled “Edgar Cayce’s A.R.E. Search for the Hall of Records, Egypt (Part 2),” the whole attention is shifted away from the Sphinx and now focused on the Great Pyramid and the combined Davidson/Cayce “end time” date of 2038, which Van Auken claimed was denoted by the apex of the pitched ceiling of Campbell’s Chamber.

> In 1930 Edgar Cayce was asked about Davidson’s prophecy and he said, “Yes, it’s right on!” . . . and every low passage [of the Relief Chambers] was a hardship in the macrocosm of the world, and to the initiate it was a humbling experience. The first low passage measure the date of World War I; the second passage when you come to it is the Great Depression . . . through to World War II ending right here in 1945. . . . Then Davidson thought in 1958 the world ended . . . [but] in 1930 Cayce said, “No, you’re supposed to go up the wall!” . . . so here you go up the wall and here’s 2001 when a major shift in the world’s politics occurred . . . and Edgar said every time you go through granite [the beams that separate each Relief Chamber] you go through a hard period, a struggle period . . . but the apex [of Campbell’s Chamber] is about 2038, and Edgar said when you hit the apex the prophecy of the Pyramid is over, and the new body type he called the “Fifth Root Race” with . . . higher spirit awareness, cosmic connection will be developed in most people . . . and the New Age begins.[*231]

Knowing better than anyone else who John Van Auken is, what he stands for, his utter devotion to the Cayce cause, and his persistent, almost obsessive desire to prove the Cayce prophecy of a Second Coming at Giza, we can only guess what Hawass had in mind in taking Bernstein and his film crew up into Campbell’s Chamber, now that Bernstein had been in deep discussion with Van Auken a few minutes before. We can also wonder why, after having made it clear so many times in the media that he “suspected” (at times even was convinced of!) an insidious plot by the Jews and Israelis to steal the ownership of the pyramids, he then so happily allowed in 1977–78 Lambert Dolphin, an all-out Temple Mount fanatic (chapter 9); then in 1996 Joseph Schor, a self-proclaimed Zionist; and now Josh Bernstein, a Jew with strong connections to Israel, to have free access to the monuments of the Giza Plateau. The mind, as the old saying goes, boggles.

We have seen in this chapter how “deeply concerned” Hawass must have been at the very thought of some Jew stealing the Cartouche of Khufu in an attempt to use it to prove that it was not the Egyptians who built the pyramids, right? Indeed, we have also seen how livid he became when he heard that two Germans had been in Campbell’s Chamber and had taken a sample of red ochre paint from the ancient graffiti, right? We have seen how his fury made him temporarily lose his head and jump to the conclusion that they had stolen the cartouche and, what’s more, that it was yours truly, an “Egyptian Jew living in Belgium,” who had masterminded the whole heinous crime, right? We have seen how he did not hesitate to report this supposed crime against Egypt’s culture forthwith to the newspapers, right? So we may well ask now how can it be at all possible that he would let a total stranger, a famous New York Jew dubbed the “Jewish Indiana Jones,” who had just had a one-to-one filmed interview with Van Auken (who would presumably have loved to prove the cartouche a fake since it was a serious obstacle to the Cayce prophecies and he had his own theories about the meaning of this particular chamber), would escort him into Campbell’s Chamber, show him where the cartouche was located, and, amazingly, leave him alone in the chamber!

Let us, however, point out that when Hawass and Bernstein examined the cartouche it was very clear from the film footage that it still was not damaged. Then Hawass bid Bernstein goodbye, saying that the latter could remain in the chamber alone.

What might or might not have happened after that is anybody’s guess. . . .

POSTSCRIPT

THE MYSTERY OF THE “KHUFU CARTOUCHE AFFAIR” IN THE GREAT PYRAMID: WHO IS GUILTY?

As it is well known, I have defended Dominique Gorlitz for having been wrongly accused of “damaging” or taking samples of the graffiti Khufu Cartouche in Campbell’s Chamber of the Great Pyramid in April 2013. This was because irrefutable evidence has come to light that the samples (4 scratch marks on the right rim of the Cartouche) were already taken by some unknown person(s) between July 2004 and December 2006. And

although Gorlitz is definitely guilty of taking a sample from *another* graffiti hieroglyph (also in Campbell's Chamber) in April 2013, as well as samples of black soot from the ceiling of the King's Chamber, he is definitely *not guilty* of damaging the Khufu Cartouche, since the first time he went to Egypt was in April 2013.

But things are not so certain with his colleague, Stefan Erdman, who was also with him inside the Great Pyramid in April 2013. Erdmann has been a frequent visitor to the Great Pyramid since the early 1990s, and obtained many "private visit" permits to do research inside the Great Pyramid and take samples (of stones inside and outside the Great Pyramid), three of which were in the course of the year 2006. Erdmann has provided written affidavits to this effect, but categorically denies that he took samples from Campbell's Chamber in 2006.

The purpose—or one of the purposes—of Gorlitz and Erdmann entering the Great Pyramid on a "private permit" in April 2013 was to shoot footage for a TV documentary they intended to produce. This is the reason they took along cameraman Jan Gartig. The latter was working for Frank Hofer, a TV documentary producer. Hofer was responsible for making a trailer for the documentary which he published on his web-site as well as many other host websites. In mid-July, 2014, it came to my attention that this trailer (which was taken off the Internet in December 2013) was also accompanied by a text/blurb written by Frank Hofer. This text makes it clear several times that samples were *definitely* taken from the Khufu Cartouche! (Note that in Hofer's English text the word "Cartridge" is used instead of "Cartouche." It means the same thing.) But if so, this could only have happened between July 2004 and December 2006, making Erdmann (and not Gorlitz) a *prime suspect.* All three men —Erdmann, Gorlitz, and Hofer—insist that the text/blurb[*232] that came with the trailer and written by Hofer was a "mistake." I must admit, however, that I find this very hard to believe.

I have to stress that I have not yet met in person either Erdmann, Gorlitz, or Hofer. I have, however, had many conversations by Skype with Gorlitz. I intend to meet Gorlitz in person in the near future, as we both are attending the same conference in Pescara. My intention, as you can imagine, is to find out more from him regarding the activities of his

colleague Stefan Erdmann in the period from July 2004 to December 2006 when the Khufu Cartouche was damaged and/or samples were taken from it. Dr. Zahi Hawass was the last to see the Khufu Cartouche undamaged in July 2004. We also know that he saw and examined the Cartouche on several occasions *after* it was damaged in 2006. Yet, amazingly, he *did not report* the damage! The plot, as the saying goes, thickens.*

It was stated in the text/blurb on the trailer of "The Cheops Project," written by Frank Hofer, in October 2013, on behalf of Stefan Erdmann and Dominique Gorlitz:

Who was really behind the construction of the Great Pyramid? With new dating methods Dr. Dominique Goerlitz and the author Stefan Erdmann want to reveal this secret. The new documentary of Frank Hoefer accompanies the two researchers on their examination to Egypt and many experts will give their statements. What is this documentary about? In 1837 the British pyramid researcher Howard Vyse discovered hieroglyphs and the cartridge of Cheops in the relieving chambers of the Great Pyramid. . . . The authenticity of this cartridge has been a contentious point for a long time. While Egyptologists are confident on the authenticity of the cartridge, Vyse very quickly came under suspicion to have faked it by himself so he could claim the sensational discovery. If this can be proven a lot of questions will be added to the speculations on the builders of the Giza pyramids. While in the past only the correct spelling of Cheops name was in focus during the controversy of the cartridge's authenticity, Dr.Dominique Goerlitz (known for the Abora expeditions along the lines of Thor Heyerdahl) and author Stefan Erdmann want to determine its validity based on the newest examination and dating methods. A first sample of the cartridge was taken during a first expedition with our camera crew and is now in the hands of a well-known institute for lab analysis in Germany. Despite this examination, which shall clarify the age of the cartridge, the amazing differences between the pyramids of Giza and other Egyptian buildings are shown. You will see that builders must have used high-tech to achieve the remarkable amount of precision and that the size and position of the pyramids are no coincidence but planned according to astronomical orbs.

A range of experts on Egyptology and stone cutting will get their chance to speak. Status of the project and the documentary about the research team around Dr. Dominique Goerlitz, Stefan Erdmann, and filmmaker Frank Hoefer (NuoViso) are working independently and without a big-name sponsor in the background. Until now a part of the budget was privately financed. This contains shooting for several days in Egypt as well as examinations of the Great Pyramid and especially the King's Chamber and the relief chambers. This enabled us to take the samples of the king's cartridge. Furthermore we stay in contact with a prestigious institute for lab analysis in Germany, which shall examine the samples of the cartridge. Many experts and pyramid researchers already have either shown interest or been interviewed.[*233]

APPENDIX 1

THE GREAT PYRAMID, ISLAM, THE JEWS, AND THE FREEMASONS

MILLENNIUM MADNESS AT GIZA

Amid accusations of a "Zionist" plot and "Masonic" machinations, the Egyptian government canceled the placing of a golden capstone on top of the Great Pyramid of Giza that had been scheduled for the eve of the new millennium at midnight on December 31, 1999.

It is one of those strange coincidences of history that on May 14, 1998, when Egyptian president Mubarak and his retinue attended the capping of the obelisk in the Place de la Concorde in Paris, Israelis, Zionists, and Jews all over the world were commemorating the fifty-year jubilee of the declaration of the state of Israel. On that same day the Egyptian minister of culture Farouk Hosni told the French press that a ceremony similar to the capping of the Paris obelisk would take place in Egypt for the Millennium 2000 celebrations, at which point a golden capstone would be placed on the Great Pyramid of Giza. He said, "We cannot rebuild the pyramids stone by stone, so we have chosen a symbolic event like the ancient Egyptians did when they used to cap obelisks [and] like what the French did at the Place de la Concorde."

Later, in October 1998, Hosni announced to the Egyptian press that French composer Jean Michel Jarre had been commissioned to organize this event at Giza. The official Egyptian Tourist Authority announced that Jarre would compose an opera titled *The Twelve Dreams of the Sun* for the sum of ten million dollars and added:

> At midnight a helicopter will fly into the site and, hovering in a starburst of lasers and spotlights, will place a gigantic gilded capstone atop the Great Pyramid, all to the accompaniment of what is expected to be an unprecedented Jarre crescendo of electronic music. The gold cap, approximately 28 feet high (about the size of a two-story house) is being

> especially constructed to protect the pyramid structure. In place, it will catch the first light of the new millennium as the sun rises over Egypt. Capping pyramids with gold and timing important events to the setting and rising sun are very much part of the ancient Egyptian pharaonic tradition, making this piece of Jarre theatre particularly meaningful.

The idea of placing a golden capstone on the Great Pyramid originated with Hawass, who was then director-general of the Giza Monuments. It seems that a few months before the May 1998 celebrations Hawass had unearthed two limestone blocks with ancient inscriptions and drawings depicting workers moving a capstone for a royal pyramid amid scenes of dancing and celebrations. Inspired by this, Hawass proposed that Egypt should celebrate the millennium in a similar fashion. At first three million people were scheduled to attend the event, but the Egyptian authorities put a limit of 250,000 for security reasons. A massive worldwide promotional campaign was organized, including New York, Los Angeles, Sydney, and various cities in Europe. Preparations then began for a huge stage to be erected in the desert south of the Great Pyramid, with seating for VIPs.

All was apparently going according to plan until, in September 1999, senior members of the Egyptian Parliament began to complain of the costs involved and also that the millennial celebrations would coincide that particular year with the holy month of Ramadan, when devout Muslims fast from dawn to dusk. To counteract such criticism, Hosni stated that a ban would be placed on alcohol during the celebrations and that no music would be played until after the official end of the fast was announced.

To add fuel to this political fire, the radical Egyptian press, notably the radical Egyptian newspaper *Sawt Al Shaab* (Voice of the People) reported that Jarre was Jewish and also that he intended to project an “eye,” among many other images, on the Great Pyramid using laser beams.[*234]

Fig. A1.1. Antimillennium campaign in the Egyptian press.

The upshot was that *Sawt Al Shaab* accused the organizers of staging a "Masonic" event in collusion with the "Jews." The newspaper claimed that the "eye in the pyramid" planned for this ceremony was intended to evoke the well-known Masonic symbol of the "eye in the triangle" and, more specifically, the "eye in the pyramid" seen on the U.S. one-dollar bill (and also on the Great Seal of the United States), also suspected to be of Masonic significance.

More such accusations of "Masonic-Zionist" infiltration of the millennium party at Giza ensued in the Arab press, although the accusations were hotly denied by Hosni as "groundless" and by Hawass, who stated, "The celebration has nothing to do with Masonic beliefs. The design on the US dollar is a faulty imitation of the Pyramids of the Middle Kingdom."

Adding to the growing hype was another bizarre twist to this strange story. This involved the so-called prophecies made by Edgar Cayce. It turns out that Cayce foretold the placing of a gilded capstone on the Great Pyramid and also associated the event with the establishment of a sort of new world order based on Masonic principles.

For with those changes that will be wrought, Americanism with the

> universal thought that is expressed and manifest in the Brotherhood of man into group thought as expressed in the Masonic Order, will be the eventual rule in the settlement of affairs in the world. Not that the world is to become a Masonic Order, but the principles that are embraced in the same will be the basis upon which the new order of peace is to be established.

Since 1977 the ECF has been involved with Hawass in various expeditions at Giza to find the fabled Hall of Records, and it has been long suspected that Hawass's postgraduate education in the United States might have been arranged by the ECF or its prominent life members. At any rate, in early December 1999, due to the mounting negative pressure from the Egyptian press and from some members of the Egyptian parliament, the EAO took a face-saving position by passing the buck of the decision to place the golden capstone on the Great Pyramid to a scientific committee because perhaps, said Hawass, "It will hurt the pyramid. Therefore if we find out that putting this capstone will hurt the pyramid, then, we will not do it." Critics rightly pointed out that a lightweight capstone placed on the six-million-ton stone pyramid would be like placing a flea on an elephant's back and could hardly hurt the pyramid.

At the eleventh hour Hosni caved under the negative publicity and admitted that due to public outrage over the Masonic and Zionist implications the placing of the golden capstone would be scrapped, although the rest of the millennium party would go on as planned.

Ironically, on the fateful night of December 31, a thick fog settled over the Great Pyramid, which would have made it impossible for a helicopter to lower the capstone on its summit. Jarre did, however, project his images on the Giza Pyramids, including "eyes" but these, too, were finally engulfed by the fog and the thick smoke caused by the chaotic fireworks display.

Fig. A1.2. The Millennium 2000 celebration at the Giza Pyramid. Note the "eyes" projected on the pyramid.

Fig. A1.3. A Masonic document from Egypt, ca. 1940s. Note the logo at the center, a pyramid with a golden capstone and the "eyes."

THE ONE-EYED FIEND

Although the alleged Zionist-Masonic conspiracy is generally seen as a secular evil, the Freemasons are often associated with the mysterious and satanic figure of Dajjal, a supernatural entity akin to a "false prophet" or a

"false messenger," who, in Muslim lore, is supposed to appear before Yom el Kiyama or "day of judgment." In the Qur'an the Dajjal has a single eye, which is inevitably associated with the single eye in the pyramid on the U.S. one-dollar note and, of course, the "eye in the triangle" in Freemasonry and also Judaic symbolism. It was thus no surprise that barely a few days before the millennium celebrations at Giza, *Sot el Sha'ab* seemed to be accusing Hosni of letting the "Jew" Jarre present a "Masonic-Zionist" event on the soil of Egypt, to be seen by hundreds of millions of people around the world. To make their point easy to understand, *Sot el Sha'ab* printed a large composite image showing a Freemason with a huge eye, and on his chest were the Zionist Star of David and the Masonic triangle symbols.

Paradoxically, when in early 2009 Hosni was the prime candidate to be the new head of UNESCO, there was a worldwide protest when it was revealed that in May of the previous year Hosni had told an Islamist politician that he would "personally burn any Israeli books he found in an Egyptian library." The French-based Reporters without Borders wrote, "Farouk Hosni has been one of the main forces for censorship in Egypt, trying unfailingly to control press freedom, as well as citizens' freedom of information." The *Independent* of Ireland was even more forthright: "To put such a creature in charge of the UN body for science, education, and culture might seem rather like appointing a bull as manager of a china shop."[1]

Fig. A1.4. Parody of "Zionist Freemasonry" in the Egyptian press. The Dajjal eye associated with the Masonic eye of vigilance is shown next to the Zionist Star of David.

Ultimately the UNESCO job went to the Bulgarian ambassador to France, Irina Bokova. This decision, however, was seen by the Arab press as "a sign of Western prejudice against Islam and the Arab world, and the product of an international Jewish conspiracy." The headline in the newspaper *Al Masry Al Youm* read "America, Europe and the Jewish Lobby Brought down Farouk Hosni," while Egyptian foreign minister Ahmed Aboul Gheit accused international Judaism and Western powers of plotting against Hosni. As for Hosni himself, he was quoted as saying, "There was a group of the world's Jews who had a major influence in the elections and who were a serious threat to Egypt taking this position."[2]

APPENDIX 2

GREAT PYRAMID FOR HIRE

Oh, what a tangled web we weave . . . when first we practice to deceive.

SIR WALTER SCOTT, MARMION

Are you going to believe me, or what you see with your own eyes?

GROUCHO MARX

SPECIAL SPIRITUAL TOURS

Since at least the 1990s a multitude of travel agencies and new-age organizations have offered "spiritual tours" in Egypt, the main attraction being a private visit inside the Great Pyramid of Giza.

But what exactly is meant by a "private visit"?

The official open hours for the Great Pyramid are from 8:00 a.m. to 11:00 a.m. and 1:00 p.m. to 6:00 p.m. The current price for the normal visit, that is, along with all the other tourists, is 200 L.E. (Egyptian pounds, about thirty American dollars). However, for a much larger sum of money, currently 5,000 L.E., a private visit can be arranged for a group of up to twenty people. This private visit takes place before or after official hours.

PRIVATE VISIT PERMIT

To obtain a permit for a private visit requires that a locally registered travel agent prepare an application in Arabic on the company's letterhead paper. This application letter must state the number of visitors, their nationality, and the date and time required for the visit. The names of the visitors are not required. The application letter is then delivered to the secretary-general of the SCA with the 5,000 L.E. fee (a further 2,000 L.E. fee is paid for the police security). The permit, strangely enough, is, in fact, the travel agent's application letter, on which have been scribbled by hand the approvals and signatures of various SCA officials. The permit is then sent to the director-general of the Giza Pyramids, who appoints an SCA inspector with

instructions to meet the travel agent and the visitors at the entrance of the Great Pyramid on the prescribed time and date

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مواعيد العمل الرسمية من الساعة السادسة مساءً وحتى الساعة الثامنة مساءً
وذلك يوم الأربعاء الموافق/ 17 – 04 – 2013 وذلك بمقر الطيور بالجيزة

وان الشركة ستتحمل تماما لسداد كافة الرسوم المستحقة لذلك.

واذ نشكر سيادتكم على حسن تعاونكم معنا
وتفضلوا سيادتكم بقبول فائق الاحترام والتقدير...

المدير العام
فرجانى القناطي

Fig. A2.1. The private visit permit obtained by Fergany Al Kamati, "Egypt Your Way travel services" manager of the Egypt Your Way travel services, for Gorlitz, Erdmann, and Höfer, although their names are not listed (the permit simply reads "three individuals of German nationality").

The director-general also informs the Security Police of the time and date of the visit so that they can make sure that the visitors entering the Great Pyramid do not carry unauthorized articles—cameras, scientific instruments—unless written permission was given by the SCA. It must be emphasized

that the permit is typed in Arabic by the travel agent, and the approvals that are scribbled by hand by the SCA officials are also in Arabic. It can be appreciated that non-Arabicspeaking visitors—usually European, American, or Asian tourists—cannot know what is stipulated on the permit. In any case and in view of the huge historical importance of the Great Pyramid and its protection by UNESCO World Heritage, it is naturally supposed:

1. The permit clearly stipulates the rules and regulations to be observed during the visit and also the penalties imposed if such rules and regulations are infringed.
2. The SCA inspector as well as the Security Police assigned for the visit are fully conversant with the rules and regulations and are also fully trained to overseer such private visits, and that they will ensure that such rules and regulations are strictly observed by all.
3. The closed-circuit video system is functioning properly to record the visits.
4. Any part of the Great Pyramid that is restricted be either closed and locked or indicated with a “No Entry” sign.

THE PRIVATE VISIT OF ERDMANN, GORLITZ, AND HÖFER

In the case of the private visit for the two Germans (see chapter 14), Stefan Erdmann and Dominique Gorlitz (also with Jan Gatrig, their cameraman), the permit was obtained by the travel company Egypt Your Way and signed by the company’s director, Fergany El Kamati. The permit, which was countersigned by various SCA officials, authorized “three individuals of German nationality” to have a private visit in the Great Pyramid on April 17, 2013, from 6:00 p.m. to 8:00 p.m.

The SCA inspector officially assigned for this visit was Mohammad Farouk. But also present during the visit inside the pyramid were Gaber Ali Omar (an off-duty SCA inspector), a certain Mr. Doshy (from the Security Police), Hammam Mohammad (an SCA inspector), and Ahmed Ali (the doorkeeper). During the visit, Erdmann and Gorlitz used a stepladder that was stored at the top of the Grand Gallery in order to collect samples of “black markings” on the underside of the granite beams that form the ceiling of the King’s Chamber. The ladder was also used to reach the opening of the

small tunnel that gives access to the Relief Chambers. In the topmost chamber, known as Campbell's Chamber, Gorlitz took a sample of red ochre paint from an ancient graffito located some 1.5 meters to the right (west) of the Cartouche of Khufu. During all these activities no objections were raised by any of the Egyptians listed above. Indeed, some of them assisted the Germans in setting up the stepladder. It is also to be noted that nowhere were there signs or billboards that forbade the touching of the walls. There was not a "No Entry" or "Restricted Area" or "No Access" or any similar sign at the entrance of the Relief Chambers.

Note: On December 3, 2006, Robert Schoch visited the Great Pyramid and had access to the Relief Chambers; this was made possible apparently on just a similar "private visit permit" as that used by Gorlitz and Erdmann. Yet Schoch was accompanied by a TV crew from Russia (based in Tel Aviv, Israel) and managed by Ms. Elena Konstantinou. Schoch recently informed me that to the best of his recollection, the permit was obtained for them by the travel agency Quest Travel owned by Mohammad Nazmy. Schoch confirmed that he and the TV crew, about eight of them, were met at the entrance of the Great Pyramid by Zahi Hawass, who not only gave them permission to enter the Relief Chambers but also provided an inspector to show them the way as well as set up the ladders to access the chambers. The documentary they produced can be seen on You Tube: *Secret of the Pyramid: Relieving Chambers*, www.youtube.com/watch?v=wfb7DaUvyVg.

APPENDIX 3

CARBON-14 DATING THE GIZA PYRAMIDS?

The Small Relics Found inside the Pyramids

By Robert G. Bauval (in collaboration with Javier Sierra)
Published in *Discussions in Egyptology,*
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THE BACKGROUND

Until late in 1993, it was generally believed that no artifacts or relics of any kind were found inside the Giza pyramids that might be contemporary with the construction of the monuments and, consequently, that no organic material, such as wood, human bones, or textile fibers, was available to scientists that could be used for dating the pyramids by the carbon-14 method.[*235] [1]

We know of certain suspect artifacts found in the Giza pyramids that, had they survived, could have been used for carbon-14 dating. For example, it is reported by Abu Szalt, a medieval Arab chronicler from Spain, that when the Caliph Ma'amoun entered the Great Pyramid for the first time in the ninth century and made his way to the sarcophagus in the King's Chamber, "the lid was forced open, but nothing was discovered excepting some bones completely decayed by time."[2]

In 1818, when Giovanni Battista Belzoni entered the Second Pyramid (Khafre Pyramid), he found some bones inside the sarcophagus, which apparently turned out to be from a bull.[*236] [3] Also, during the Howard Vyse expedition in 1836–37, relics were found within the Third Pyramid (Menkaure Pyramid) consisting of human bones and parts of the lid of a wooden coffin. But carbon-14 dating revealed that the bones were from the early Christian era, and the lid was determined to be from the Saite

Period.[†237] [4] The Howard Vyse expedition also found another strange artifact while exploring the outside faces of the Khufu pyramid with explosives: a plate of iron measuring 26 × 8.8 centimeters and about 4 millimeters thick.

Although iron cannot be carbon dated, the story of this plate's discovery and testing is worth being reminded of here in view of the possible huge implications it might bear on the Pyramid Age. The discovery of the iron plate was not made by Howard Vyse himself but by an engineer called named J. R. Hill, who was under Howard Vyse's employment. Hill found the plate embedded in a joint on the south face of the monument near or within the entrance of the air shaft. Hill was adamant that the iron plate must be contemporaneous with the construction of the pyramid since he had to blast away two outer tiers of blocks in order to reach it and extract it from a masonry joint near or within the mouth of the southern shaft. The iron plate was eventually donated to the British Museum along with an affidavit from Hill and also from others who had been present during the find.

In 1926 A. Lucas examined the iron plate and although he at first agreed with Hill that it was contemporaneous with the pyramid, Lucas later changed his mind when he realized that the iron was not from meteoritic origin. It is generally believed that iron was unknown in the Pyramid Age and that the only possible source of iron was from iron meteorites, which are composed of about 95 percent iron and 5 percent nickel.[5]

In 1989, however, two metallurgists, El Sayed El Gayar of the faculty of Petroleum and Mineral in Suez, Egypt, and M. P. Jones of Imperial College London, asked the British Museum for a small sample of the iron plate so that they could conduct a full scientific examination. After El Gayar and Jones conducted a series of chemical and microscopic tests on the iron plate, these scientists concluded that "the plate was incorporated within the pyramid at the time that structure was built"; that is, it was contemporaneous with the pyramid.[6]

The chemical and microscopic analyses of the iron plate also revealed very small traces of gold, suggesting that the plate had perhaps been originally gilded. The actual size of the plate was estimated to have been twenty-six by twenty-six centimeters, which is roughly the same size as the shaft's mouth, which in turn suggests that the iron plate possibly had served as some sort of cover or gate to the shaft's mouth. El Gayar and Jones also pointed out that

the plate's dimensions of twenty-six by twenty-six centimeters implied it was sized in royal cubits, the measure used by the pyramid builders (half a royal cubit of 52.37 centimeters gives 26.18 centimeters). As we have seen, the plate could not be carbon-14 dated since it contained no organic material. Despite the findings of El Gayar and Jones, the British Museum still assumes that the iron plate was probably a piece broken off a spade or shovel used by Arabs in medieval times.

Fig. A3.1. The iron plate found in a masonry joint near the exit of the southern shaft of the King's Chamber.

THE DIXON RELICS

As we saw in chapter 7, in September 1872 a British engineer, Waynman Dixon, working in Egypt was requested by Charles Piazzi Smyth, the astronomer royal of Scotland, to undertake for him some casual exploration inside the Great Pyramid.[*238] [7] It was around this time that Dixon discovered the openings of the two shafts on the south and north walls of the Queen's Chamber. In the horizontal sections of the shafts that lead into the chamber, Dixon found three small relics: a small bronze hook, a portion of "cedar-like" wood, and a granite ball[†239] [8]

The relics were packed in a wooden cigar box and taken to England by John Dixon, Waynman's older brother, also an engineer. They were mailed to Piazzi Smyth, who recorded them in his diary, then returned to John Dixon,

who eventually arranged for the publication of articles and drawings of the relics for the science journal *Nature* and the popular London newspaper the *Graphic*.[9] The "Dixon relics" then mysteriously disappeared. Astonishingly, although the discovery of the shafts of the Queen's Chamber by Waynman Dixon was reported by Flinders Petrie in 1881 and by I. E. S. Edwards in 1946 and through the years by numerous other pyramid specialists, the Dixon relics were never mentioned, and their existence was apparently forgotten.[*240] [10] The only person, as far as I can make out, who mentioned these relics after news of them was published in December 1872 in *Nature* and the *Graphic* was the astronomer Piazzi Smyth.

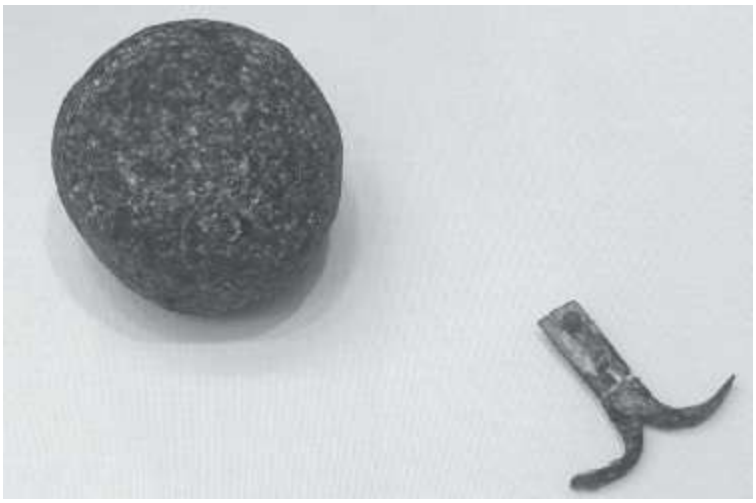

Fig. A3.2. The Dixon relics. The granite ball and the bronze hook.

Fig. A3.3. The bronze hook.

Fig. A3.4. Drawing of the piece of cedar-like wood by the Graphic, *1872.*

Here is, in fact, what actually happened to the relics after December 1872: exactly a century later, in 1972, a certain Elizabeth Porteous living in Hounslow near London was reminded (apparently by the excitement generated by the Tutankhamun Exhibition at the time) that her great-grandfather, John Dixon, had left to the family a cigar box with relics inside it that had been found in the Great Pyramid, which she had inherited in 1970, after the death of her father. Porteous then took the relics, still in the original cigar box, to the British Museum. They were registered by Ian Shore, then the assistant of Edwards, the curator of the Egyptian Antiquities Department. However, probably because of the distraction caused by the Tutankhamun Exhibition, the Dixon relics were stored and forgotten.

In September 1993, having come across a comment by Piazzi Smyth in one of his books, I decided to find out where the Dixon relics were.[11] I contacted Edwards (then retired at Oxford) and also Carol Andrews and Jeffrey Spencer at the British Museum, but none of them seemed to have heard of these relics. Eventually, with the help of Mary Bruck, the cobiographer of Piazzi Smyth,[*241] [12] I traced Piazzi Smyth's personal diary to the Edinburgh Observatory and found his entry on the relics dated November 26, 1872, as well as private letters he had received from John Dixon at the time. Through these documents I then traced the articles published in *Nature* and the *Graphic.*

While I was still searching for the relics, I recalled that it was John Dixon who, in 1872–76, had arranged for the transport of the Thothmoses III obelisk (Cleopatra's Needle) to London's Victoria Embankment and, more importantly, that underneath its pedestal Dixon had ceremoniously embedded various relics, including a cigar box! Naturally many of us began to suspect that this item might have been the very same cigar box that contained the ancient relics found in the shafts of the Queen's Chamber of the Great Pyramid. Fortunately this was not to be the case. I decided at that stage of the

search to publish a full-page article in the British newspaper the *Independent*, in the hope that someone might remember the whereabouts of the Dixon relics.[13]

The ploy worked. Shore, who had registered the relics back in 1972 at the British Museum, read the article and remembered them being donated by Porteous. He promptly informed Edwards, who in turn contacted Vivian Davies, the curator of the Egyptian Antiquities Department at the British Museum. A search was called, and the relics were rediscovered at the British Museum in the second week of December 1993.[14] Unfortunately the small piece of cedar-like wood was missing, and thus no carbon-14 dating was possible. The remaining relics are now displayed in the British Museum's Egyptian section.

We will all recall that in March 1993 the German engineer Rudolf Gantenbrink explored the shafts of the Queen's Chamber in the Great Pyramid using a miniature robot fitted with a video camera. He was astonished to find that the northern shaft had been probed (probably by the Dixons) with a metal rod (assembled in sections by metal sleeves), the remains of which could be still seen in the shaft. The metal rod had been pushed some twenty-four meters deep into the shaft until it reached a place where the shaft turned sharply toward the west, forming almost a right-angled corner. Also at this corner could be seen what appeared to be a long piece of wood whose shape and general appearance seemed to be the same as that of the shorter piece found by the Dixons in 1872 at the bottom of this shaft. It seems almost certain that this longer piece of wood (if wood it is) is contemporaneous with the construction of the Great Pyramid. It is thus an ideal sample that could be carbon-14 dated in order to give an accurate age for the construction of the pyramid. So far, however, this wooden rod has not yet been retrieved by any of the Egyptian officials associated with the Giza monuments, despite the many requests made by Gantenbrink and others to reexplore the shafts of the Queen's Chamber.

THE COLE RELICS

In 1946 a British chemist, Herbert Cole, who had been stationed with the British armed forces in Egypt, was called on to arrange for the fumigation of the Second Pyramid at Giza, which had been closed during the war. Cole set

up his equipment within the pyramid to fix the legs of the many extractor fans into the open joints of the original limestone blocks. While doing so, he noticed that within one of the joints were jammed a few pieces of wood and the bone of a finger.[*242]

Fig. A3.5. The Cole relics. The thumb bone and piece of wood (right).

Cole retrieved the relics and took them back to England, where they remained in his home in Buckinghamshire until his death in 1993. A few years later his son, Michael Cole, who had read about the Dixon relics in my book with Adrian Gilbert, *The Orion Mystery*, decided to get in touch with me and mailed me the finger bone and a piece of the wood on October 5, 1998. From him I found out that his father, prior to the war, had been the technical director of the London Fumigation Company, a post that he eventually returned to after the war. In 1946, however, Herbert Cole was stationed in Alexandria, where he was responsible for the fumigation of supply vessels for the British forces. In late 1945 or early 1946 Herbert Cole was asked to arrange for the fumigation of the Khafre pyramid. According to his son Michael:

> The fumigation was carried out by the use of hydrogen cyanide pumped under pressure to ensure access into all the fissures, etc. Extraction units were installed. . . . During the installation of these units, which entailed the insertion of supports into some of the gaps between the pyramid blocks, a sliver of wood and a piece of bone, which has been identified as part of a finger, were extracted from between two of the blocks. The wood immediately broke into four pieces of which my father retained

> three. I enclose the middle-sized piece and the bone with this letter. My father maintained that these were found in a position which could only have been concordant with the building of the pyramid. His theory was that the bone was part of a worker's hand that had been trapped when the block was put in place.

The first thing I did was to visit Michael Cole in order to see the other pieces of wood. Cole then assigned to me the finger and one piece of wood he had mailed me earlier, with the understanding that I would attempt to have them carbon-14 tested. A few days later I took the relics to the British Museum and showed them to Davies to see if he could arrange for carbon-14 testing. Davies suggested I take them to Hawass in Egypt. In late October 1998 I went to Cairo to show the relics to Hawass. As I was also making a television documentary, this episode was actually recorded on camera.[*243] Hawass expressed doubts on the provenance of the relics and also about the results of carbon-14 dating. He thus saw no reason to test the relics. I therefore took the relics back to England.

It was then that a colleague in Madrid, the author Javier Sierra, offered to take them to a scientist he knew, Fernan Alonso of the Geochronology Laboratory. Alonso kindly offered to help. Through him, and with the funding coming from Sierra's company, the Cole relics were eventually dispatched to the National Science Foundation Laboratory in Arizona for carbon-14 testing.[†244] It took over a year to get the results. First came those for the piece of wood (labeled A-38549), which gave a date of 2215 ± 55 years BP (before the present), which was calibrated to 395–157 BCE with 95 percent probability.

These results are intriguing if only in that they raise questions as to when the Khafre Pyramid was first reentered after being sealed off by its builders. Herodotus, who visited Giza in the fifth century BCE, apparently saw no entrances to this pyramid.[15] The same was also reported by Diodorus Siculus (first century BCE) and Pliny the Elder (first century CE).[16] It has thus always been assumed that the Khafre Pyramid was first violated in ancient times, possibly in the First Intermediate Period, and thus its entrances were eventually covered up and forgotten.[17] But could the pyramid still have been sealed when Herodotus visited Giza ca. 450 BCE? And if so, was it first

opened and looted in Ptolemaic times? Yet why were the entrances not seen by Diodorus ca. 60 BCE?

It is known, however, with certainty, that the Khafre Pyramid was also entered by the Arabs, possibly in the thirteenth century CE via a roughly hewn tunnel cut into the north face of the monument above the original upper entrance.[18] No records of this event exist other than the crude graffiti found on the walls of the two chambers. Oddly, the entrances were again forgotten or covered up, perhaps by rubble from the casing blocks brought down by the violent earthquake that hit the Cairo region in the thirteenth century CE. The Arab tunnel, as well as the two original entrances, were rediscovered in 1818 by Belzoni, who cleared only the upper original entrance in order to enter the pyramid. Later, in 1837, Howard Vyse cleared the lower original entrance. Interestingly, the result of the carbon-14 test for the bone of the finger found by Herbert Cole (labeled A-38550) was given a date of 128 ± 36 BP (uncalibrated), placing it roughly between 1837 and 1909 CE. The lower date of 1837 is intriguing, for it falls precisely at the time Howard Vyse was cutting his way into this pyramid with explosives, making it thus a strong possibility that the finger came off the hand of one of his unfortunate Arab workers.

FUTURE INVESTIGATIONS

In view of the endless debates on the exact age and purpose of the Giza pyramids, as well as their vague and uncertain history, and when and how and by whom they were first violated and looted, such ancient or modern relics as described above can provide us with much information, not only through carbon-14 dating but also by other new scientific methods such as DNA analysis and new cutting-edge forensic methods. More importantly, much remains to be learned (and possibly discovered) in the still unexplored northern shaft of the Queen’s Chamber of the Great Pyramid, in which, as we have seen, still rests the wooden rod that was almost certainly left there by the original builders.[*245] And of course, even more interesting would be the opening of the so-called door at the end of the southern shaft of the chamber that was discovered in 1993 by Rudolf Gantenbrink.[19] This door, which is made of highly polished limestone, has two small bronze or copper pieces fitted into it, the texture of which much resembles the bronze hook found at

the bottom of this shaft in 1872 by Dixon. What lies beyond that door, however, is the sixty-four-thousand-dollar question of pyramid archaeology.

APPENDIX 4

GRANT BEY AND THE MISSING PYRAMID RELIC

By Robert G. Bauval, 2002
Adapted from *Discussions in Egyptology,*
Oxford, Volume 50, 2001

OVERVIEW

In appendix 3 I narrated the story of the Dixon relics and how a five-inch piece of cedar wood (which could have been C-14 dated) had been lost. I can now confirm that this relic has been traced to a museum in Scotland. The story of this missing pyramid relic is intrinsically linked to James Andrew Sandilands Grant, Ph.D., better known in Egyptology as Grant Bey.

Fig. A4.1. James Andrew Sandilands Grant (Grant Bey).

BACKGROUND

In September 1872 a British engineer, Waynman Dixon, discovered the openings of two shafts on the south and north walls of the Queen's Chamber of the Great Pyramid, and in the horizontal sections of the shafts that lead into the chamber he found three small relics: a small bronze hook, a portion of cedar-like wood, and a granite ball. The relics were taken to England by John Dixon, Waynman's older brother, and mailed to the astronomer royal of Scotland, Charles Piazzi Smyth, who recorded them in his diary, then returned them to John Dixon. The Dixon relics then mysteriously disappeared. In 1993 I conducted a search for these relics with Mary Bruck, and they were eventually traced to the British Museum. Unfortunately the small piece of cedar-like wood was missing, and thus no carbon-14 dating was possible. The remaining relics are now displayed at the British Museum's Egyptian section.

When the German engineer Rudolf Gantenbrink explored the shafts in 1993 with a miniature robot fitted with a video camera, he managed to photograph a long piece of wood whose shape and general appearance seemed to be the same as that of the shorter piece found by the Dixons in 1872. This relic could, of course, be carbon-14 dated and hopefully provide an accurate age for the Great Pyramid. So far this wooden rod has not yet been retrieved by any of the Egyptian officials associated with the Giza monuments, despite the many requests made by me and others. Thus finding the "missing" Dixon relic, that is, the five-inch piece of cedar-like wood was crucial, as it could resolve this impasse.

A LIBRARY ANGEL

By a strange twist of synchronicity, just as I had sent my article for *Discussions in Egyptology* volume 49, on May 9, 2001, I received an e-mail from Gemma Smith, the assistant librarian at Ablah Library at Wichita State University, who, amazingly, informed me that she had been able to trace the whereabouts of the missing Dixon relic to the Marischal Museum in the University of Aberdeen. In my many years as an independent researcher, I have learned that librarians are the most likely people to stumble on a piece of evidence or important clue that others have ignored or bypassed. My colleagues and I have a name for them: we call them library angels. Smith

was certainly one such angel, for she cleverly had remembered that when Waynman Dixon had discovered the openings of the shafts in the Queen's Chamber of the Great Pyramid—and consequently the three relics—with him had been his friend Dr. James A. S. Grant. A short biography of Grant will be most useful to understand first why he was in the Great Pyramid with Dixon in 1872 and, more important, how and why through him the whereabouts of the missing five-inch cedar wood was traced.

Dr. James A. S. Grant was born in Methlick, Scotland, in 1840. He was the son of a banker. Grant studied medicine at the University of Aberdeen, and in the mid-1860s he went to Egypt to help with a violent outbreak of cholera. So successful was Grant in halting this epidemic that he was awarded the Egyptian Order of Medjidieh for his efforts. He was later given the title of bey (a sort of "knighthood") by the Khedive. While in Egypt Grant befriended Waynman and John Dixon, two young engineers from Newcastle who were engaged in the construction of a bridge across the Nile near Cairo.

The Dixon brothers were friends of Charles Piazzi Smyth, the astronomer royal of Scotland, who, in 1865, had conducted a survey of the Great Pyramid. Piazzi Smyth also knew Grant and shared a common friend, the "pyramid author" Sydney Hall. In 1872 Piazzi Smyth had planned a second expedition to Egypt for the spring in order to make remeasurements of the Great Pyramid, but was unable to go due to illness. It was then that he contacted his friend in Cairo, Waynman Dixon, and asked him to do the measurements for him, "taking out also a companion and duplicate measurer his friend Dr. Grant of Cairo." Grant and Dixon undertook this and other works at the Great Pyramid in the summer of 1872, as confirmed by a letter from Grant dated October 26, 1872: "I am gratified that you are pleased with what Mr. Dixon and I have been enabled to accomplish during the summer months. We have a theory that seems very reasonable that there is a chamber away into the masonry behind the only remaining bent-roof stones over entrance passage. . . . The Messrs Dixons are now staying at the Pyramid and will work until they are stopped."

For several years after, Grant kept a correspondence with Piazzi Smyth and reported to him the various developments and goings-on at the pyramids. Grant seemed to have been well acquainted with the German Egyptologist Heinrich Karl Brugsch, whom Grant, expressing the usual rivalry with the

French of his times, considered “a more learned hieroglyphic scholar . . . than Mariette Bey.” Grant wrote to Piazzi Smyth, “I have been learning much from Brugsch Bey lately” in relation to the controversy started by the French Egyptologist Auguste Mariette over the newly found “Inventory Stela” at Giza. Later, when William Matthew Flinders Petrie went to Egypt in 1880, he was to be very well received by Grant and his American wife in Cairo, and they struck a friendship that was to last until Grant’s death in 1896. On one occasion Flinders Petrie almost saved the life of Grant when the latter fainted while climbing within a narrow tunnel inside the Great Pyramid.

It is well known that Grant kept an extensive private collection of ancient Egyptian artifacts in his home in Cairo, and although some of them were stolen and others damaged by a fire caused by one of his servants, much that survived was donated to the Marischal Museum in Aberdeen.

Returning to Grant’s involvement with the Dixon relics, we find that John Dixon (Waynman’s older brother) reported the relics’ discovery to the British press in the *Graphic* and *Nature* magazines. In the *Nature* article the five-inch cedar rod (which later went missing) is described in this manner by the warden of the standards, Henry Williams Chrisholm: “The fragment of the cedar rod is 5 inches in length, with rectangular section of 0.5 inch by 0.4 inch. Its sides are not accurately planed, and they bear parallel lines like file marks. It may possibly have formed part of a measure length.”

Grant was not pleased with the way his name had not been mentioned in these articles, and he complained to Piazzi Smyth about it in a letter dated January 18, 1873. Grant said that he did not quite object that the newly found channels in the Queen’s Chamber were referred as the “Dixon Channels . . . provided I am not left out in the cold like a simple servant or workman . . . I am sure Mr. Waynman Dixon is not to blame if my name is suppressed when it ought to be mentioned. Mr. John Dixon, although not on the spot when the discoveries were made yet expended a great deal more money than I did and thus had a title to share co-partnership with his brother.”

It is at this turning point in the story of the Dixon relics that Gemma Smith, in the early part of 2001, comes into the investigation. Having read the epilogue in my book with Adrian Gilbert, *The Orion Mystery*, which narrated my involvement with the Dixon relics, she picked up the passage from Piazzi

Smyth that I quoted, where Grant is mentioned at the moment of the discovery of the relics in the Queen's Chamber: "Perceiving a crack (first I am told by Dr. Grant) in the south wall of the Queen's Chamber, which allowed him at one place to push a wire to a most unconscionable length, Mr. W. Dixon set his carpenter man-of-all-works, by name Bill Grundy, to jump a hole at that place."

Smyth then narrated how also the opening was found for the northern shaft by Waynman Dixon and Grant, and consequently, the small relics were found inside these two shafts.

Smith, realizing that Grant should have indeed shared the recognition for the discovery of the channels and the relics found in them, wondered if, in fact, John Dixon did not share the keep of the actual relics with Grant in order to appease the slight animosity between them caused by the press articles. She thus decided to do a little investigation of her own. She quickly became aware of the private collection of Egyptian artifacts that Grant had donated to the museum and duly contacted the curator, Neil Curtis, to see if there was any trace of the missing piece of wood. Her hunch immediately bore fruit. Curtis managed to find a letter written by the daughter of Grant's second wife, Mrs. E. F. Morice, in which mention is, in fact, made of the missing cedar rod! The letter is dated June 18, 1946, and posted from St. John's Wood in London to the curator of the Aberdeen University Museum.

Dear Sir,
On going through my late mother's effects [Mrs. James Andrew Sandilands Grant Bey, late of Cairo and Aberdeen], I have come across a few items that might be of interest to the Aberdeen University Museum and which might be included in the Grant Collection, which you now have. Should the University care to accept the above as a gift I shall be glad to have them packed and sent to you.

Morice then lists nine items from various provenances in Egypt. Item 2 is described in this manner:

> 2. Stone mason's rule, left in ventilation shaft of great pyramid of Cheops 400 BCE in Queen's Chamber and discovered by Dr. Grant Bey and Waynman Dixon in 1872 approx. This rule fell to fragments on being exposed to the air.

The reason Morice writes that the rule or rod fell into fragments when exposed to the air is probably because the relic had been sealed in a glass tube by John Dixon. We know of this because it is mentioned in a letter to Piazzi Smyth dated November 23, 1872, when Dixon dispatched the relics to him for examination: “The relics are packed in a cigar box and coming by passenger train: they consist of a Stone Ball; Bronze Hook, and wood measure in glass tube.”

THE IMPORTANCE OF THE WOODEN ROD FOR DATING OF THE GREAT PYRAMID

I immediately made contact with Curtis in Aberdeen. The Grant relics and memorabilia sent by Morice had not been classified but only stored in the museum’s vaults. Being understaffed and also in the process of refurbishing the museum, Curtis assured me that a search for the missing five-inch measuring rod would be carried out, but warned me that this could take quite a while. I contacted Curtis last on June 14, 2001; he had not been able to locate the missing rod within the Grant collection but felt confident it was somewhere in the museum, perhaps filed in a different section. He assured me that the search would go on.

It is extremely likely that the five-inch piece found by Grant and Dixon in the *northern shaft* of the Queen’s Chamber is, in fact, a fragment from a longer piece, as was suggested by Chrisholm in the 1872 *Nature* article. We shall recall that when this shaft was reexplored by Rudolf Gantenbrink in 1993 (who was then working under Rainer Stadelmann of the DAI in Cairo) he was able to see a wooden rod, measuring about seventy centimeters long and having the same rectangular cross-sectional shape and general appearance as the smaller fragment found in 1872 by Grant and Dixon, lying deep inside the shaft. A photograph of this wooden rod taken by Gantenbrink’s robotic camera showed fragments of white stone or plaster covering the part of the rod that was pushed against the corner wall of the shaft. This may explain the “little small stones” encrusted in the smaller piece found by Grant and Dixon, as described by Piazzi Smyth in his diary entry of November 26, 1872.

But if this hypothesis is correct, then how did the smaller piece break off and fall down the shaft and come to rest where it was found by Dixon and

Grant in 1872?

The northern shaft starts with a horizontal part which is about two meters long and then slopes upward for a further twenty-four meters at an angle of thirty-nine degrees. It is at the junction of the horizontal and sloping parts that Grant and Dixon found the small fragment. But could this piece have rolled down the whole length of the sloping shaft unaided? The answer is, in my opinion, probably not. This is because a small, square-shaped rod not smoothly planed cannot easily slide or roll on its own down the limestone flooring of the shaft and overcome the frictional resistance of the stone as well as the twenty or so masonry joints. When Gantenbrink explored this shaft, he and his associates were all surprised to note that a modern iron rod, which had obviously been used to probe the shaft, was still lying there, from somewhere about seven meters up the sloping part of the shaft up to where the shaft bent toward the west. In none of the literature from Dixon, Grant, or Piazzi Smyth is this iron rod mentioned. It is likely, however, that Grant and Dixon did, in fact, use this rod to probe the shaft but preferred not to report their “treasure hunting” exploration, and that in probing the shaft they did cause the five-inch fragment of the wooden rod to break off the longer piece, and the fragment was then pulled from its original resting place down to the bottom of the shaft by the iron rod.

At any rate, there can be no doubt that the wooden fragments, namely, the small piece found by Grant and Dixon and the larger piece still in the shaft that was photographed by Gantenbrink, are contemporaneous with the construction of the Great Pyramid, since the shaft was sealed at both ends and not opened until 1872 by Dixon and Grant. These wooden fragments, therefore, could prove extremely useful in defining a more accurate date for the monument by the carbon-14 method. Retrieving either or both pieces is thus of great importance to the study of this monument. The matter now rests in the hands of the Egyptian SCA in Cairo and the Marischal Museum in Scotland.

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APPENDIX 5

SEVEN/ELEVEN: THE GREAT PYRAMID "PRIME NUMBERS"

By Jean-Paul Bauval and Robert Bauval

THE DJEDI ROBOT PROJECT

The Djedi Robot Project was a joint international-Egyptian project. It was named after Djedi, the magician mentioned in the Westcar Papyrus who was consulted by Khufu during the planning of the Great Pyramid of Giza. The mission was to send a robot into the two air shafts of the Queen's Chamber to determine the purpose of the shafts (see chapter 13).

Team members include Shaun Whitehead (Scoutek Ltd, UK); T. C. Ng (dentist and independent researcher, Hong Kong); Robert Richardson (University of Leeds, UK); Andrew Pickering (University of Leeds, UK); Stephen Rhodes (University of Manchester, UK); Ron Grieve (Tekron Inc., Canada); Adrian Hildred (independent researcher, UK); Mehdi Tayoubi (Dassault Systèmes, France) and Richard Breitner (Dassault Systèmes, France).

In May 2011 the Djedi Robot was sent up the southern shaft of the Queen's Chamber and managed to insert a miniature camera through the small circular hole previously drilled in 2002 by the NGS.

Fig. A5.1. T. C. Ng with the Djedi Robot as it is being placed inside the entrance of the southern shaft of the Queen's Chamber.

Fig. A5.2. The Gantenbrink door with the small hole drilled in 2002.

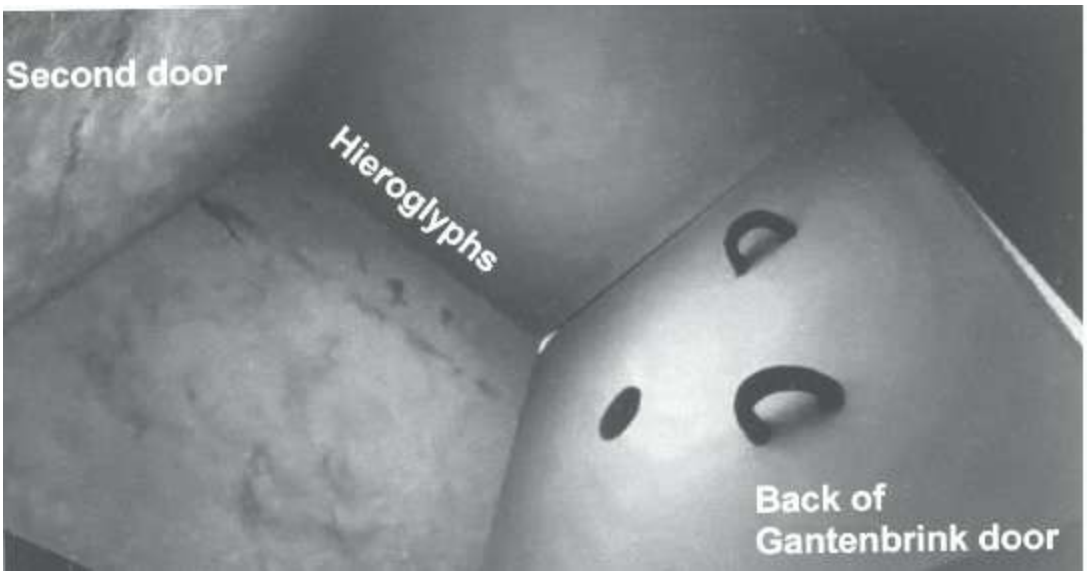

Fig. A5.3. Artist impression of the space between the Gantenbrink door and the second door.

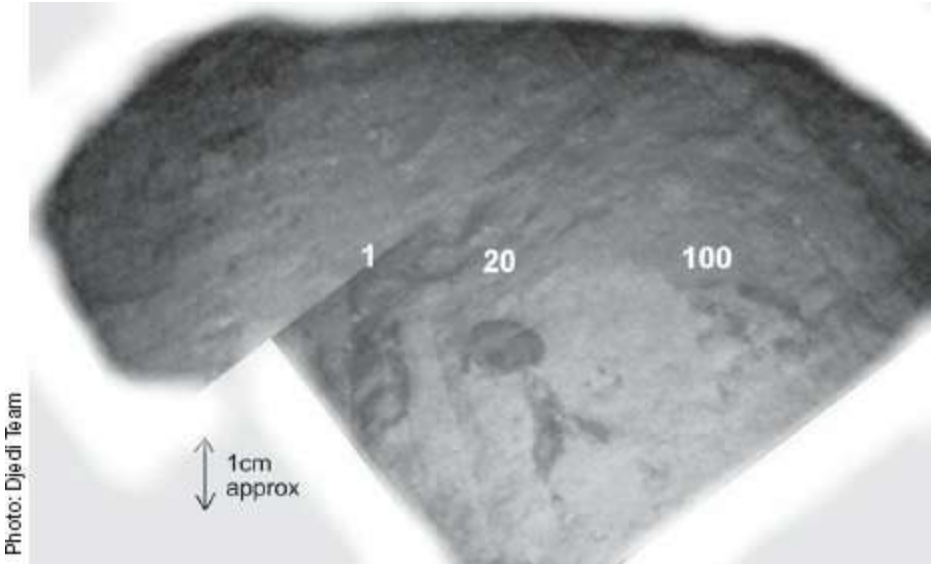

Fig. A5.4. The "hieroglyphs" behind the Gantenbrink door.

Pictures were taken all around the small space (exaggeratingly referred by some as a "chamber!"); that is, the forty-seven centimeters between the Gantenbrink door and a block, or a "second door."

The first interesting revelation was the looped metal "handles" that were revealed to be on the other side of the "Gantenbrink door."

The second revelation was three mysterious markings in red ochre paint on

the floor. Although the consensus was that these markings were hieroglyphs of some sort, no one could agree as to their meaning. Eventually an Italian researcher, Luca Miatello, who specializes in ancient Egyptian mathematics suggested that they may be three numbers, 1, 20, and 100, making the composite number 121.[*246] Seasoned pyramid buffs quickly realized that 121 was the square of 11 (i.e., 11 × 11, with 11 being a prime number that is found in the overall design of the Great Pyramid).[†247]

In early 2012 my brother, Jean-Paul, a professional architect who had been studying the design of the Great Pyramid for many years, decided to review the external and internal design of the Great Pyramid in order to see where the number 11 or multiples thereof appeared. I asked him to then "design" the Great Pyramid with the royal cubit unit used by the ancient builders. A cursory look at the architectural drawing he produced left me with little doubt that the prime numbers 11 and 7 were a kind of "key" to understanding the "function" of the Great Pyramid.

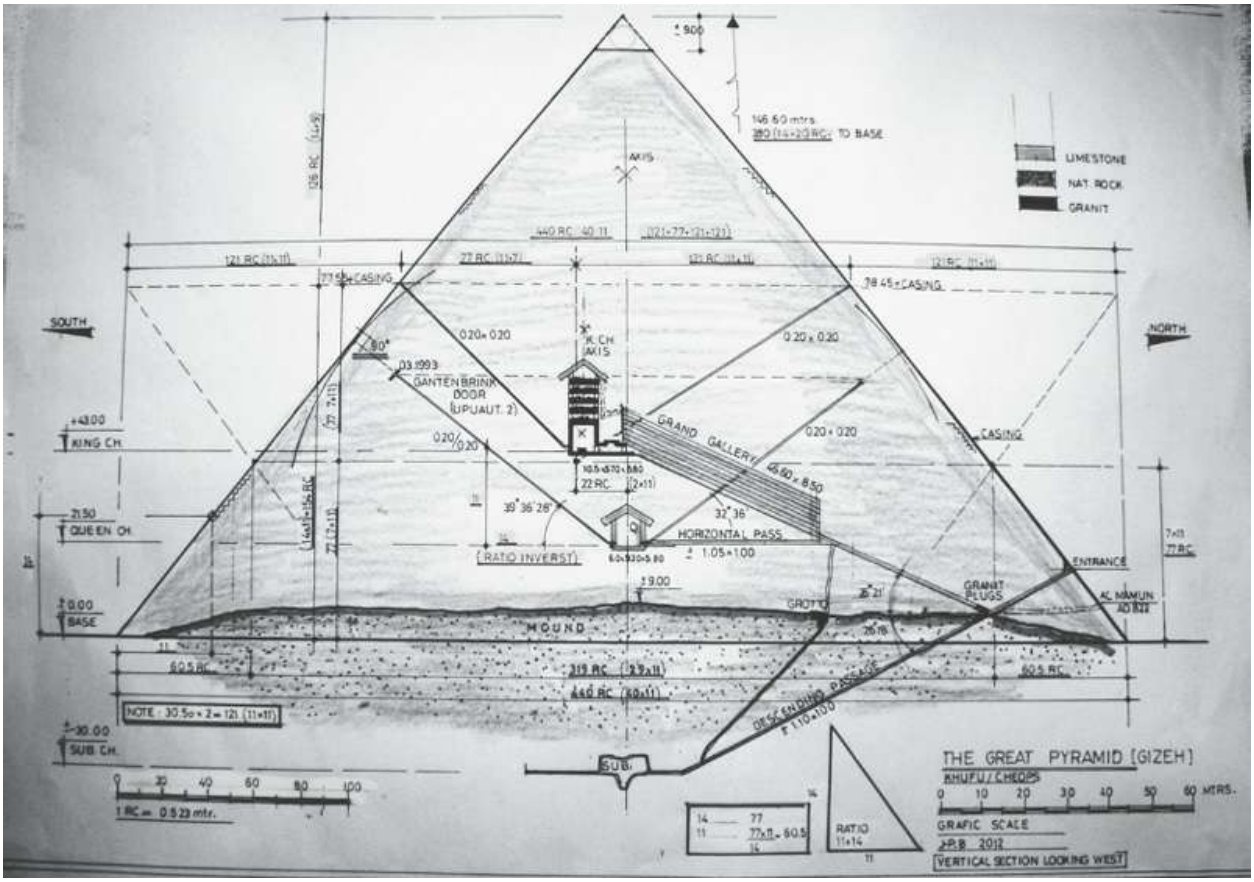

Fig. A5.5. Jean-Paul Bauval's architectural design of the Great Pyramid,

vertical section looking west.

The fact that 11 is a prime number, the fact that the original “architect” also used stellar astronomy to define specifically the constellation of Orion, and the fact that no official hieroglyphic inscriptions were used led us to the inevitable conclusion that, deliberately or by coincidence, the Great Pyramid “expresses itself” in a “language” that can only be termed *universal.* In other words, no matter who or what the “receiver” is and no matter where the receiver is located in the cosmos, the “message”—if indeed a message was intended—can be “read” and, hopefully, understood. The Great Pyramid is, for lack of better words, a universal “message” in stone.

There is absolutely no doubt in my mind that only further exploration of the shafts will reveal “something” of the utmost importance to humankind. Whether we are, however, the generation privileged (I was about to say “chosen”) to be given this revelation remains to be seen. Meanwhile, the Djedi Robot Project was temporarily (I hope) shelved in July 2011 due to the unstable situation in Egypt. The researchers are anxiously waiting for the Egyptian authorities to give the green light for further exploration of the shafts.

Rudolf’s Gantenbrink original analysis of the number 11 as it relates to the design of the Great Pyramid:

> It is interesting that the shifting of the lower construction point of the shafts from the pyramid axis amounts to exactly 22 cubits; i.e., 2 x 11 cubits. This shift resulted in quite substantial problems during execution of the works, because the exit points clearly had to lie at equal height. For this, not only had two angles to be determined but so had the ratio of the two angles to each other and to the axis of the pyramid, in order for them to be precisely executed structurally. A grid of 11 x 11 cubits was placed above the pyramid. The grid, therefore, corresponds to a scale of 1:40 referred to as the pyramid base. This grid is irrelevant to the height of the pyramid. In actual fact, the Cheops grid, as I ascertained during my ongoing work, is not square but rectangular, in a ratio of 7 to 11 cubits; i.e., one 40th of the height to one 40th of the base. We are using the square grid here only to clarify the design process more effectively. The right northern shaft is clearly designed in a ratio of 11:7 grid points and the left southern one in a square ratio of 7:7 grid points. By reversing the ratio of 11:7 to 7:11, I obtained the counter-angle in the diagonal, which lies at 90° to the northern shaft. The angle, the counter-angle and the square counter-ratio can therefore be geometrically determined.

APPENDIX 6

A MASTER PLAN FOR THE THREE PYRAMIDS OF GIZA

Based on the Configuration of the Three Stars of the Belt of Orion

By Robert G. Bauval
in *Discussions in Egyptology,* Oxford, 1989

The Pyramid Texts embody the remnants of a well-structured star-cult, the main theme of which was the transfiguration of the dead pharaohs into stars.[1] Examination of the Pyramid Texts reveals that the dominant stars of this cult were those of the constellation of Orion. The special attention given to Orion can be understood in several ways: It is the most striking of the constellations in the Archaic Period; it happened to rise in midsummer at dawn (ca. 2600 BCE), as though a celestial herald of the forthcoming yearly Nilotic flood. Consequently, the appearance of the Orion after a prolonged period of "invisibility" was taken as the celestial event preluding a new season of rejuvenation and growth of nature as a whole. In mythology Orion was thus seen as the celestial representation of Osiris, the god of rebirth/resurrection, and with which all the dead pharaohs, as star gods, were identified.[2] Thus the Pyramid Texts proclaimed: "Behold, he has come as Orion, behold Osiris has come as Orion . . . O king, the sky conceives you with Orion, the dawn-light bears you with Orion, you will regularly descend with Orion into the western region of the sky . . ." (pyr. 820822). "O king you are this Orion, who navigates the Netherworld with Osiris, you ascend from the east of the sky, being renewed in your due season, and rejuvenated in your due time" (pyr. 882). "Live, be alive! Be young beside your father, beside Orion in the sky . . ." (pyr. 2180).[3]

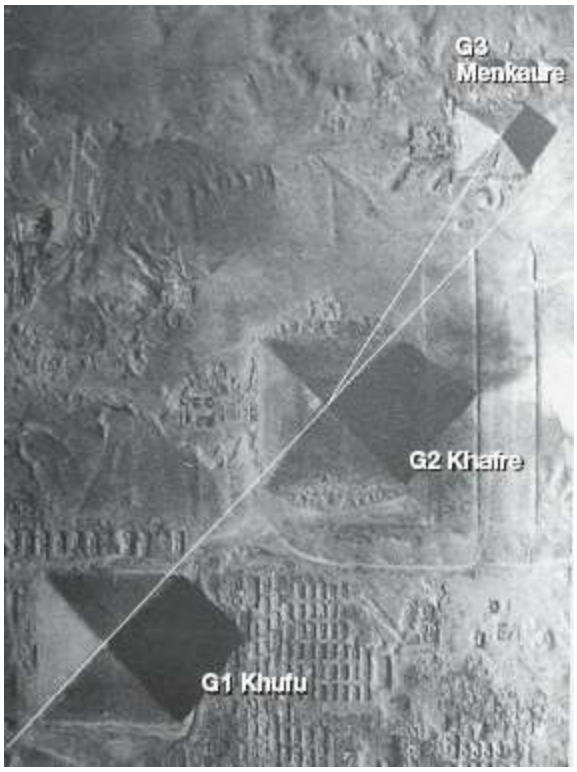

Fig. A6.1. The Three Giza Pyramids. Note smaller size and offset of topmost pyramid (Menkaure).

The Egyptians knew Orion by the name of “Sah.” They imagined Sah as a male anthropomorphic figure undoubtedly representing Osiris. Several drawings of Sah dating from the New Kingdom are known, notably from the tomb of Senmut (south hall ceiling), where Sah is depicted as a man standing on a boat, holding the ankh symbol in one hand and a staff in the other; above his head are three large stars in a row, the topmost star slightly deviated to the left (see figs. A6.1 and A6.2).[4] There can be little doubt that these three stars are Zeta, Epsilon, and Delta Orionis—the Belt of Orion—which form the same characteristic pattern at the center of the constellation.[5] It is to be noted that this pattern has not perceptibly changed since the time of the Pyramid Age (2700 BCE–2150 BCE) because these three stars are well over 1,000 light-years away, and consequently no proper motion is normally registered for them. In any case, any undetected annual proper motion would probably be below the 1/1000th of a second level, thus far too small for the span of time considered to cause any perceptible change in the pattern of the three stars.[*248] [6] In short, the characteristic pattern formed by the three stars of the

Belt of Orion appears the same to us as it did to the Egyptians who built the Great Pyramid (ca. 2600 BC).

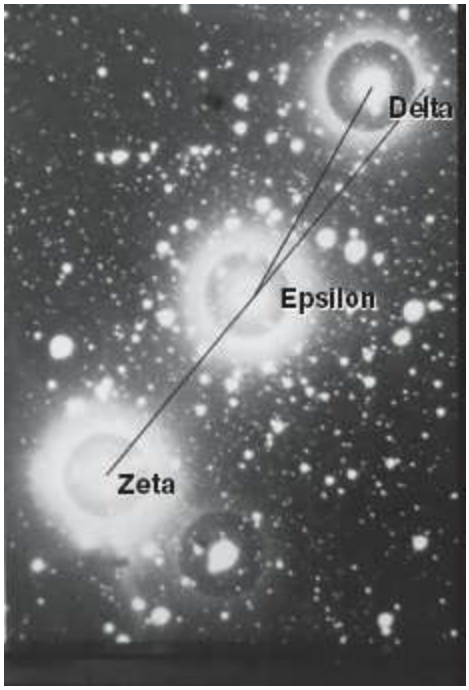

Fig. A6.2. The three stars of Orion's belt. Note smaller size and offset of topmost star (Delta).

However, due to the planetary motion known as the "precession of the equinoxes" the apparent position of the Belt of Orion relative to the horizon and to the equinoxes has changed since 2600 BC, such that the right ascension (RA) has increased by about three hours (about forty-five degrees), and the declination south of the celestial equator has decreased by about fourteen degrees.[†249] Table 1 (below) shows the change of declinations between the two epochs considered.[7]

TABLE 1. DECLINATIONS

	1987 AD	2600BC
Zeta Orionis	-1° 56'	-15° 33'
Epsilon Orionis	-1° 12'	-15° 16'
Delta Orionis	-0° 17'	-14° 45'

The Great Pyramid is sited at latitude north 29° 58', and the celestial equator, as seen from this latitude, crosses the meridian at an altitude of 60°

02' above the southern horizon. Looking south, the three stars of the Belt of Orion would have intersected the meridian at the following altitudes above the southern horizon in 2600 BCE:

Zeta Orionis 44° 29', Epsilon Orionis 44° 46', Delta Orionis 45° 17'.

Virginia Trimble and Alexander Badawy have highlighted the fact that the southern “ventilation” shaft in Cheops’ pyramid, which is inclined 44° 30' to the horizontal, would have pointed to one of the stars of the Belt of Orion when it culminated at the meridian about the epochs 2800–2600 BC[8] (see fig. A6.3). In view of the religious associa-tion between the dead pharaoh and Orion in the Pyramid Texts, both Trimble and Badawy convincingly argued that the southern shaft had a symbolic significance[9] and suggested it was intended as a means for the pharaoh’s “soul” to reach the place of Orion-Osiris in the sky. The above calculations show that in 2600 BCE the star closest to the line projected by the southern shaft was Zeta Orionis. Could the shaft have been specifically intended to point at Zeta Orionis?

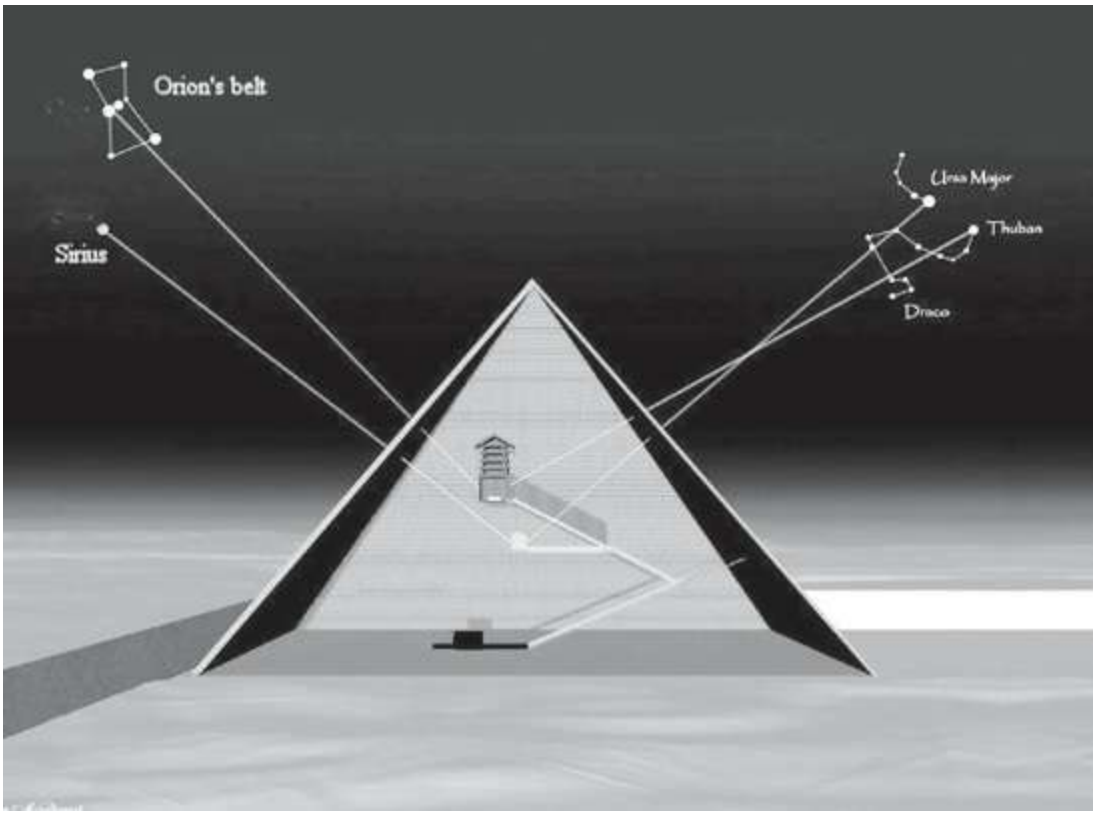

Fig. A6.3. The “star shafts” of the Great Pyramid. Star positions in ca. 2500 BCE.

In 1983 the present writer drew attention[10] to the fact that the characteristic pattern of the three stars of the Belt of Orion matched, with striking similarity, the pattern defined by the three Great Pyramids of Giza. Apparently such a correlation had hitherto escaped notice. In such a correlation Zeta Orionis links up with Cheops' pyramid. The pattern of the three stars and three pyramids compare as follows:

TABLE 2

Belt of Orion	Giza Pyramids
1. The three stars are aligned in a southwesterly direction as they cross the meridian.	The three pyramids are aligned in a southwesterly direction and are each oriented along the meridian.
2. The uppermost star, Delta Orionis, however, is offset slightly to the east of the diagonal line projected by the two other stars.	The southernmost pyramid (Menkaure) is offset slightly to the east of the diagonal line projected by the two other pyramids.
3. Delta Orionis is also much less bright than the other two stars, which are of quasi-similar magnitude (magnitude 2.20 compared to 1.70 and 1.79)	Menkaure's pyramid is also much smaller than the other two pyramids, which are of quasi-similar heights (65 m. compared to 146 m. and 143 m.).
4. The middle star, Epsilon, is almost equidistant the two other stars.	The middle pyramid (Khafre) is almost equidistant to the two other pyramids.[11]

A master plan with the intent to correlate the Great Pyramids of Giza with the pattern of the Belt of Orion appears very likely indeed. A question, which must follow, is: Does this master plan include a wider correlation between the geomorphic of the sky landscape about Orion and the landscape about the Giza necropolis? Raising this question is justified, for the Pyramid Texts indeed confront us with a complete celestial topography onto which actual terrestrial natural and man-made features are imagined to exist. There is a major river called the "Winding Waterway" (pyr. 340, 600, 802, 1253), several waterways (pyr. 1102, 1084, 1716), canals (pyr. 1141, 1293, 1634), lakes (pyr. 519, 885, 1704), swamps (pyr. 130, 340, 1475), islands (265, 1216), mounds (574, 915, 364), and pastures (910, 1035), and all seemingly relate to earthly counterparts. Even some major cities, such as Abydos (pyr. 794, 1716), Heliopolis (pyr. 14, 207, 318), and Busiris (pyr. 288, 2010), are mentioned in passages having astronomical connotations. This celestial and mythological landscape of the royal dead appeared so real to the ancient Egyptians that they readily intermingled fantasy with reality when reading the funerary texts, almost giving a tangible nature to both.

A most sacred location in the afterworld was "Rostau," the dominion of a mortuary deity called "Sokar," who during the Pyramid Age was assimilated

to Osiris as Osiris-Sokar.[12] In later times Rostau was believed to be the "Gates of the Afterworld," a sort of cosmic access to the star-world, and was closely associated with a strip of land in the Western Desert on the fringe of the Nile Valley near Giza, which, undoubtedly, had the Giza necropolis as its epicenter.[13] [*250] In short, a cosmic counterpart of the burial zone originally reserved for royalty was a vivid reality in the minds of the Egyptians of later epochs.

A major feature of the afterworld often mentioned in the Pyramid Texts is the "Winding Waterway," which was, in all probability, seen as the celestial counterpart of the Nile: "I ferry across on the Winding Waterway . . . I am ferried over to the eastern side of the sky . . ." (pyr. 340). "The Winding Waterway is flooded" (pyr. 343, 352). "Hail to you, O Ra (the sun-god), you who traverse the sky and cross Nut, having traversed, the Winding Waterway . . ." (pyr. 543). "I travel the Winding Waterway" (pyr. 1138). "He goes aboard the bark like Ra at the banks of the Winding Waterway" (pyr. 1345). ". . . Osiris the king, the Winding Waterway is flooded. . . . Awake, stand up at yonder eastern side of the sky at this place where the gods are born . . ." (pyr. 1182–3). "May you lift me and raise me up to the Winding Waterway, may you set me among the gods the imperishable stars . . ." (pyr. 1759). ". . . Be firm O king, on the underside of the sky with the beautiful stars upon the bends of the Winding Waterway . . ." (pyr. 2061).

The "winding" characteristic of this celestial Nile perfectly describes the gyrations of the Milky Way above the Earth, surely the only feature of the sky that can be regarded as a "Winding Waterway."[14] It is worth nothing, therefore, that the relative position of the Belt of Orion to the Milky Way also correlates to the relative position of the Giza Pyramids to the Nile. Both triads are immediately west of their corresponding "Niles." Indeed the "southwesterly" alignment of the three stars relative to the Milky Way's axis matches the southwesterly alignment of the three pyramids relative to the Nile's axis. Even the "distance" of the stars to the Milky Way's axis can be said to be matched—on an equal scale—the distance of the pyramids to the Nile's axis.

The above strongly points toward a deliberate correlation between the central stars of the Orion-Osiris sky figure and the Giza Pyramids and, consequently, the existence of a master plan for the necropolis instigated by

Khufu and his architects. Irrespective of the prevailing wariness the Egyptology profession has of new “theories” on the pyramids, such a conclusion cannot be ignored, for it dovetails with smooth precision into the astronomical matrix of the Pyramid Texts and the astronomical features of the pyramids themselves. It cannot be denied that monumental pyramids are proof that human capacity was strained to its very limits in order to satisfy the egocentric desire of pharaohs to establish themselves after death as “star gods” near Orion-Osiris. Clearly the pyramids bear witness to an epoch when the conviction in such a transfiguration was thought of in tangible and real terms when assisted by magical rites performed in a symbolic setting. All the extant funerary paraphernalia—mummies, artifacts, statues, furniture, drawings, texts, and, of course, the huge stone monuments themselves—emphatically attest to the existence of this conviction. Thus a master plan for Giza based on the pattern of the Belt of Orion and its relation to the Milky Way, when allocated to pharaohs who believed in a stellar transfiguration after death near Orion-Osiris, is a very real possibility indeed.

FOOTNOTES

*1. Until 1994 the name of the antiquities organization of Egypt was THE EGYPTIAN ANTIQUITIES ORGANIZATION (EAO). In 1994 the name was changed to THE SUPREME COUNCIL OF ANTIQUITIES (SCA). For simplicity, I have used the latter name throughout the book.

†2. Throughout the book, the National Geographic Channel will be abbreviated as "NGC," and the National Geographic Society will be abbreviated as "NGS."

*3. This documentary was made for the NGC by the British company Mark Stewart Productions (producer and writer: Patrick Mark; editor: Drew Hill; associate producer: Karen Davies; narrator: Quint Boa; NGC director of production operations, Channel Programming: Debbie London Harrington; executive producer: David Royle).

*4. Most of the publicity generated for Hawass was either from his sensational "discoveries" or his virulent opposition to the theories of Robert Schoch, West, Hancock, and myself, as well as to German robotic engineer Rudolf Gantenbrink's explorations and discovery of the "door" in the southern shaft of the Queen's Chamber in the Great Pyramid.

*5. The same accusations had previously been made against me by Hawass and his mentor, the ex-minister of culture Farouk Hosni, back in 1997 ("Egypt Strikes Back at Pyramid Theorists," the *Middle East Times*) and again in April 2012 ("American Book Attributes Egyptian Civilization to the Jews," *Al-Ahram*, April 12, 2012).

*6. However, as it turned out, it was yet another publicity stunt by Hawass to excite the public, and neither event did take place.

*7. This was also announced several times by Hawass. The opening of the door, however, which has been subjected to many previously announced dates, has been postponed since 1993 (see chapter 12).

*8. West is not a member of the ARE. He does not, as far as I know, adhere to their vision of ancient Egypt. He did, however, participate in one of their funded expeditions at Giza in the early 1990s.

*9. Joseph Martin Schor obituary, the *New York Times*, July 16, 2013: "SCHOR, Joseph M., Ph.D., 84, died at home peacefully after a long illness on July 14. Beloved father, brother, husband of Laura S. Schor and the late Sandra M. Schor, grandfather, and friend. A brilliant man who lived many lives: biochemist, executive, astrologer, farmer, Col. NY Guard, saxophonist, archaeologist, Zionist. Retired VP of Forest Laboratories. Also survived by Esther Starry Schor; Joshua Schor and Lori; Gideon Schor and Shara; Robert Schor and Lily; Daniel, Jordan, Susannah, Noemi, Shayna, Rafaella, Sandra; Eric, Daniela and William; and Neil. Donations to JNF or the Joseph M. Schor Fellowship in Biochemistry at Florida State University."

*10. See *Venture Inward Magazine* (A.R.E. Press), July–August 1998, p. 48. In this article, mug shots of Schor and Hawass are shown side by side during a conference both men gave together at the ECF annual conference of 1998.

*11. See www.aucegypt.edu/about/History/Pages/FormerPresidents.aspx.

*12. In 2010 John Van Auken wrote, "I have personally known Dr. Hawass for nearly twenty years."

*13. The TV crew was Degn-Film of Salzburg, Austria. The director-producer was Peter Beringer. I was also interviewed in this film, as was Rudolf Gantenbrink.

*14. This symbol is very old, probably harking back to ancient Egypt. It first appeared in Freemasonry in the early eighteenth century. The "eye" in the pyramid is also known as the Eye of Providence but probably comes from the Egyptian idea of the Eye of Horus (see chapter 4).

†15. The original capstone of this obelisk was a roughly cut irregular pyramid and an integral part of the obelisk. The new gilded capstone is a perfectly stylized pyramid, with a rather acute angle of slope.

*16. Pierre Berge is thought to be a “white” Freemason; i.e., a nonmember of the Grand Orient de France.

†17. See appendix 1 for an extensive study on Freemasonry and its connection to Egypt.

*18. The Millennium Society had its headquarters in Washington, D.C., and described itself as “the world’s oldest and largest organization aiming at commemorating the year 2000.” The main emphasis was on the celebration that would take place at the Great Pyramid of Giza, which was to be the “cornerstone site of the World Millennium celebrations.” Its founder and first chairman was Edward E. McNally, a member of President Bush’s White House administration who wrote speeches for Bush and his wife, Barbara. McNally also served under the Reagan administration. He was then with the law firm of Alteimer & Gray in Chicago and had studied at Yale and Notre Dame Law School. Other members of the board included Michael P. Castine, who had served under the Reagan administration and was then the director of the National Security Council Office of Private Sector Initiatives. An advisor to the board was Sarah Ferguson, the Duchess of York. Apparently former leaders Ronald Reagan and Mikhail Gorbachev had also planned to attend the millennial celebrations at Giza. When McNally was at Yale University he was initiated into the very secretive fraternity or society known as the Skull & Bones. Both President G. H. W. Bush senior and President G. W. Bush are also “Bonemen,” as Skull and Bones members are known. In that year of 1998 Zahi Hawass was Secretary-General of the Supreme Council of Antiquities, which meant that he surely must have been approached by McNally to negotiate the complex organization of this event.

*19. In the 3rd degree of craft Freemasonry, also known as the Master Mason degree, the initiate is placed on a symbolic coffin—usually a rug on which a coffin is drawn—at the center of which is the skull and crossbones. The same insignia is found in Templar iconography and tombstones. Interestingly, several of the founding members of the Millennium Society of America are graduates of Yale University, home of the Skull and Bones secret society, including McNally.

†20. Former members of the Skull and Bones who also held responsible positions with the CIA were William F. Buckley Jr., former CIA official in Mexico; William P. Bundy, former CIA official; George H. W. Bush, former director of the CIA; Hugh Cunningham, former CIA official; Henry P. Davison, former CIA director of personnel; Winston Lord, former CIA official in Asia; and Dino Pionzio, former CIA deputy chief in Chile. The following U.S. presidents were known to be Freemasons: George Washington, James Monroe, Andrew Jackson, James Polk, James Buchanan, Andrew Johnson, James Garfield, Theodore Roosevelt, William Taft, Warren Harding, Franklin D. Roosevelt, Harry Truman, Lyndon B. Johnson, and Gerald Ford. I have not be able to ascertain whether more recent leaders of the White House were in the Brotherhood. Fifty of the fifty-six signatories of the Declaration of Independence in 1776 were Freemasons.

*21. This symbol, with the words *novus ordo seclorum* ("new order of the ages" in Latin) attached to it, appears on top of a truncated pyramid on the reverse of the Great Seal of the United States. Many, however, see it as a slight variant of "new world order" (George H. W. Bush himself has often referred to the New World Order during his presidential career, notably in a speech on September 11, 1991[27]).

*22. The idea of the phoenix for the Great Seal was introduced by William Barton in 1782 but was rejected by Charles Thompson, who insisted on the native American bald eagle.

†23. In addition to the Latin words *novus ordo seclorum* on the Great Seal, on the top of the glowing capstone are the Latin words *annuit coeptis,* which apparently mean "he is the beginning." The similarity of *coeptis* with Copti, which means "ancient Egyptians," is another striking coincidence. The name Egyptian derives from the Greek Aikoptos or Aigyptos, meaning the inhabitants of Koptos, an ancient town in the delta region of Lower Egypt reputed to have been the birthplace of Osiris. The name was automatically transferred to the Christian converts who were native Egyptians. It is still widely used today to denote a Christian of Egyptian origin.

*24. The Rose-Croix 18th degree in Freemasonry is laden with Christian mysticism based on the sacrificial death and resurrection of Jesus. According to Armand Bedarride, “The Phoenix is the magical formula I.N.R.I (the letter on top of Jesus’s cross) become alive and active, and showing the fire, physical, intellectual, moral and spiritual in its eternal role of agent of transformation. The rising of the mystical phoenix from the ashes of the sacrificial fire is a powerful symbol of resurrection associated to Christ. In Rose-Croix Freemasonry the phoenix is sometimes replaced by the symbol of the pelican cutting its own chest to feed his blood to his offsprings. Most insignia of the pelican also bear the I.N.R.I logo.”

†25. According to Hurtak, he met Lehner in the mid-1970s at Giza, during the SRI International exploration at the Sphinx.

*26. See Old Boys Lodge No. 2500, www.oldboyslodge.co.uk/egypt_2.htm.

*27. Exploration was resumed in 2010 but was since then halted after the January 25, 2011, revolution.

*28. The full inside stories of these events are narrated in part two.

*29. Boris Said had been John West’s colleague in 1978 and was appointed “team leader” during their seismographic exploration at the Sphinx.

*30. The Kore Kosmu (the Eye-Pupil of the World) is a tract attached to the philosophical Hermetica. Also sometimes known as “The Virgin of the World,” the Kore Kosmu has Isis revealing “secret doctrines” and teachings to Horus, her son, which she has heard from “Hermes the writer of records at the time he initiated me into the rites, and which you shall hear now.” The name “Hermes” in this context is the Grecian counterpart of the Egyptian god of wisdom and inventor of writing, Thoth. In this “Hermetic” context this god or “sage” is better known as Hermes Trismegistus, i.e., Hermes the Thrice Great.

*31. Fragments of the Hermetic writings circulated as early as the eleventh century among neo-Platonic scholars, and the Corpus Hermetica that reached the Medicis in 1460 may have been compiled by Michael Psellus of Byzantium around 1050 AD. Earlier scholars, such as the well-known

fourth-century alchemist Zosimos, referred to some of the Libelli of the Corpus Hermetica, but there is no evidence that it was known as a complete corpus before the twelfth century, although it is possible that its compilation long predates Michael Psellus.

†32. The Italians referred to Cosimo de Medici as “Pater Patria” and “Father of Italy,” and it is recognized by many that his role in the great Italian artistic and intellectual revival was paramount.

*33. The Hermetica was a source of almost total fascination among scholars during the Renaissance and the Enlightenment eras, a fascination that has not abated to this day with philosophical and esoteric seekers.

*34. In the Old Charges of Freemasonry the “seven liberal arts” constitute the opening statement of the historical account of the craft. These are still referred to in the 2nd degree of Freemasonry as part of the ritualistic liturgy. In Freemasonry “Geometry” is considered supreme among all the arts and sciences, hence the quasi veneration of the letter *G* in Masonic regalia and iconography.

*35. Murry Hope died from severe Alzheimer’s disease in October 2012 at the age of 83. I knew Murry personally and visited her at the clinic with my friend Charlotte Ames a few weeks before her death. Murry was utterly convinced of her non-Earthly origins and claimed she was a “changeling”; that is, that her soul had come from another world and entered a human physical body. This claim by Murry, it goes without saying, was a mooted issue between us. But Murry was definitely no new-age dreamer; she was highly educated and did her research most meticulously. This made her claim the more disturbing to me. Murry was the last of the grand ladies of esoteric Egyptology. She left her many Siamese cats to Charlotte Ames.

*36. Brigadier General Albert Pike was the supreme commander of the Supreme Council of the 33rd Degree (Southern Jurisdiction) in the late 1880s and was reputed (unjustly) to wield enormous occult powers.

†37. Thoth was often called the Recorder of Time or the Recorder of the Stars.

*38. The term *magical device* for the shafts was coined by Jean Kerisel on the BBC-2 documentary *The Great Pyramid*, shown on February 6, 1994.

*39. You cannot compare the design criteria for a "modern town house," purely on practical principles, with an intensely sacred and esoteric monument such as the Great Pyramid. The Chartres Cathedral or the Taj Mahal would be much better choices.

*40. Observations of the stars over a few years will determine the yearly cycle. A few months' observation of the moon will determine the monthly cycle. The annual flood of the Nile was matched to the observation of the stars, with Sirius marking the beginning of the flood season around the end of June.

*41. Moses, being a "son of pharaoh," would certainly have been initiated into the mysteries of Heliopolis.

*42. Christian crosses worn on chains were also discouraged. No Christian priest was allowed to conduct Mass. But most expatriate companies "smuggled" a priest in at Christmas, and Santa Claus desert parties were a source of great amusement to the foreign population.

*43. There is an Arcadia (Arkadhia) in Greece, but this is not the mythical one intended. The latter has its origins in a pastoral poem of ca. 1503, which was inspired by Latin classics and, mostly, from Virgil.

*44. I. M. Pei's reputation is worldwide, but the Louvre pyramid got his name in the public domain.

†45. Louis XVIII, who commissioned the obelisk, was a Freemason. It was eventually dedicated to Louis-Philippe I, king of France, whose father, Philippe Égalité, was the first grand master of the Masonic Order of the Grand Orient.

*46. In 2010 a team lead by the University of Leeds of England managed to photograph the space behind the Gantenbrink door and discovered red ochre markings that are believed to spell out the number 121, that is, 11 × 11. In consideration that the Westcar Papyrus tells how King Khufu wanted

to know the “number” of the secret chamber, it is extremely tempting to consider that 121 was, in fact, that “number” (more on this in appendix 5).

*47. Although Budge covers the whole of the pharaonic era and up to the fifth century CE, the cult of Osiris probably stems from much older sources. Budge wrote, “The Egyptian texts now available enable us to trace the history of the cult of Osiris from the Archaic to the Roman Period with tolerable completeness, but its beginning is hopelessly lost in obscurity.”

†48. By the orders of the Christian Emperor Theodocius.

*49. Herodotus is reputed to have been the first man to decide to record historical events for the sake of posterity. This honor is not entirely deserved. Historical records were kept by temple priests in Egypt, Sumer, and Judea long before Herodotus.

†50. This was in 1998. At that time, Kerisel lived in Paris near the Trocadero and still, in his nineties, acted as a consultant for special engineering works such as the Tower of Pisa. Hawass publicly (and very unfairly in my opinion) criticized Kerisel, implying he has joined ranks with the “Pyramidologists” (statement from the ARE Conference, August 20, 1999). Kerisel passed away in January 2005, at the age of 97.

*51. My mother, Yvonne Bauval, née Gatt, was born in Egypt in 1905 and lived in that country until 1984. She then went to live in Australia with my sister, Therese. Yvonne died in 2009 in Sydney, but her ashes were taken to Egypt.

*52. This documentary was produced by Jean-Claude Bragard of the BBC’s *Ancient Voices* series.

†53. Kerisel was president of the Soil Studies Institute in Paris and served on many engineering committees.

*54. Simon Cox has researched Egyptological subjects for various authors, including Andrew Collins, David Rohl, Graham Hancock, and Lynn Picknett.

†55. Mark Lehner was of much the same opinion: see chapter 9.

‡56. It is tempting to see in the name of Sokar a link with the Aker. Sokar's name is usually followed by an ideogram of a boat on which is seen a falcon perched on a rounded object—an omphalos—very similar to the one seen often on the back of the Aker lion.

*57. The stone was taken out of Egypt during the British invasion of Egypt in 1801 against the French occupation.

*58. The originals were either carved on wooden tablets or written on papyrus.

*59. Suggestive, of course, of an underground system at Giza.

*60. Written on coffins of the Middle Kingdom period, ca. 2100–1750 BCE.

†61. There is a great deal of confusion among Egyptologists as to whether the Duat is an underworld or whether it is in the sky. The correct way to see the Duat, I think, is that it was a cosmic world that could be accessed from inside the Earth and also from the sky.

*62. This region of the sky is contained by the ecliptic and the horizon at the time of the rising of Sirius, making a rough triangle with Sirius, Taurus, and Leo.

*63. In my most recent book, published in 2012, *Imhotep the African,* coauthored with Thomas Brophy, Ph.D., we also detected an "origin" date of ca. 6100 BCE throughout many temples along the Nile Valley using astronomical methods.

†64. Sellers uses the equinox rising of Orion, whereas I use the meridian during the precessional cycle. The meridional alignment of the shafts in the pyramid, one of which points to Orion, makes the latter approach more likely.

‡65. It is possible that his earlier name was Sokar, but this is not generally accepted by Egyptologists.

*66. The term *vital essence* could also mean "efflux," the material aspect of

the spiritual being.

*67. The Bennu is sometimes described as a heron by Egyptologists.

*68. This “stone” is said to have been brought down from heaven by an angel and given to Ismail, the son of Haggar and Abraham and the patriarch of Islam.

*69. Today the Udjet sign is often seen drawn on doors of homes and on the back of cars and buses.

†70. The components of the symbols that make the eye add up to sixty-three parts in sixty-four, with one part “missing.”

*71. The kites are also geodetic markers of the cardinal directions.

*72. Known also as Sekhem and Mekhem in ancient times. Letopolis was named by the Greeks after Leto, the mother of Apollo, who was often identified with Horus, suggesting that they might have seen this place as sacred to Isis, mother of Horus.

*73. On the star Zuben El Ganoub, which defines the pivot of the celestial scales; that is, Libra.

*74. Eratosthenes was born ca. 276 BCE in the Greek colony of Cyrene, on the Libyan coast, near Siwa. He died in Alexandria ca. 194 BCE. A writer, poet, and astronomer, Eratosthenes loved to make observations of nature and the stars. Afflicted by blindness in his old age, he committed suicide by starving himself.

*75. I have since then been back to Siwa several times. The last time was in 2007 with my nephew, Godfrey Gauci, and his wife Rayni. Also with us was my very dear friend, the accomplished photographer and artist Joanne Cunningham. Sadly, Joanne passed away in September 2013.

*76. We remained in England till 2005, after which Michele and I lived in Cairo until 2008. I now live in Spain with Michele near Malaga.

*77. This street ran north to south and was known as the Soma (the body) in

ancient times. It formed a cross with the Canopus Way, which ran east to west.

†78. The route, of course, was mostly via Greece.

*79. The science of immortality is the main theme of my book with Graham Hancock, *Keeper of Genesis.*

†80. St. Clement of Alexandria was canonized by the Catholic Church, and his feast day is on November 23. He was a leading Christian "apologist" of his times.

*81. The precise conjunction with the summer solstice occurred ca. 3400 BCE. It shifted by about seven days for each thousand years, so that today the heliacal rising (dawn rising) of Sirius, as seen from Cairo, occurs on August 5.

*82. The term Christian came much later and is derived from the Greek Christos; that is, "the anointed one."

†83. It is closed and in dire need of repair.

*84. Also known as a *dishdash* in the Arab world. A long, flowing robe worn by men.

*85. I was researching for *Keeper of Genesis* at the time and had to go to Amsterdam to complete a film based on the book, which was made for Dutch and European television and also for the Discovery Channel's History's Mysteries series. After visiting Ritman's library, which is truly a modern Ali Baba's cave of books on Hermetisism, Gnosticism, mysticism, alchemy, Freemasonry, and Rosicrucianism, I made my way in the early evening with Ritman to his house on the lovely street of Bloemstraat, where I was introduced to Professor Quispel. Quispel passed away in Egypt in March 2006 while on a short holiday in Al Gouna on the Red Sea.

*86. Cosimo de Medici, "Pater Patriae," died in 1464 in Careggi, near Florence. Also known as Cosimo the Elder (il Vecchio), he died a depressed man, having lost most of his family through illness. A huge crowd accompanied his funeral to the tomb of St. Lozenzo. He is regarded

as one of the backbones of humanism.

†87. Also known as the Larentian Library, in honor of his grandson, Lozenzo the Magnificent.

‡88. Various allusions to the Books of Thoth or the Hermetic writings, the celebrated Corpus Hermeticum, as Cosimo and his contemporaries would call it, are found in medieval writings, and incomplete copies are known to have been circulated in Europe since the twelfth century.

*89. Tat is clearly a derivative from Thoth.

†90. Walter Scott, for example, felt that the Egyptian influence was minimal, if at all.

*91. It was a must among the educated to have a copy of the Hermetica. It is said that even the great Copernicus quoted from the Hermetica in support of his heliocentric theory.

†92. Even today, the Hermetica has a tremendous influence on free thinkers and probably constitutes the most potent strain in the modern occult and esoteric movements.

*93. No one in Bruno's time could "read" hieroglyphs. But since they were symbols, Bruno must surely have been receptive to some of their meaning.

*94. The most active of the thought manipulators using the Hermetic lore were the Jesuits, headed by Athanasius Kircher (1602–1680) at the Roman College of the Vatican.[30]

*95. The call for people of the world to unite at Giza to herald the new age beginning on January 1, 2000, oddly, was given by the Egyptian authorities.

*96. A talisman can be any object. Think of a wedding ring to get the basic idea of powerful ideas and feeling "locked," as it were, inside an object. Ancient Egyptian statuary is mostly talismanic; that is, the statues were intended not for aesthetic purposes but to be "inhabited" by a "god" or "spirit." An obelisk is probably one of the most potent talismanic

monuments from ancient Egypt, with one towering over the Vatican's Piazza St. Peter, atop of which is placed a crucifix.

*97. The Memphite necropolis proper extends from Dashour to Abu Ruwash, with Giza roughly at its midpoint. As such, it covers an area some sixty kilometers long and two kilometers wide. But most observers would generally not include Dashour and Abu Ruwash, but define it as being only from Giza to the south of Saqqara, thus reducing its overall length to about eighteen kilometers or about twelve miles.

*98. This book was written by a Christian Arab named Abu Youssef Abshaa Al Qathii, ca. 900 CE.

*99. "Star religion," of course, is precisely what the ancient pyramid builders practiced.

*100. Idris (from the noun *moudaress*, "teacher") appears in the Qur'an as an immortal figure and a prophet. Like Thoth, Hermes Trismegistus, and the biblical Enoch, Idris transmitted to mankind divine revelations that he also inscribed in books.

*101. The Great Pyramid is not only a perfectly oriented monument but also happens to lie at the center of the land masses of the Earth.

*102. These astrologers were known as the Tübingen Group. The idea of an "invisible college" was also entertained in England a little while later by scholars and learned men of the Oxford circle just prior to the 1660 restoration of King Charles II.

*103. This hotchpotch of esoteric strains, especially Freemasonry, eventually played a major role in the formation of the Egypt Exploration Society in 1882 and the creation of the prestigious Petrie Chair of Egyptology at University College London. Also since the 1930s latter-day Rosicrucians known as AMORC (Ancient Mystical Order of the Rosy Cross) have been promoting the search for a secret underground vault at Giza, which may have inspired (or was it the other way round?) the notions of the legendary Hall of Records by Edgar Cayce.

†104. I visited the AMORC headquarters in France in 1993. The building, the Chateau D'Omonville, is a typical French country property with magnificent gardens. I did not manage to see anyone, as the center was closed at the time. I did visit a few years later, however. The San Jose center is in the style of an ancient Egyptian temple.

*105. The Duke of Kent was one of the recent grand masters of the Order.

*106. Hawass officially denies this allegation.

†107. These "Masonic" tours were arranged through the intervention of British and New Zealand author Michael Baigent (who died in 2012) and the Cairo-based company Quest Travel, owned by Hawass's close friend and colleague Mohamed Nazmy. Several special tours for British Freemasons were organized from 2004 to 2006. Baigent was himself a Freemason and the chief editor of the magazine *Freemasonry Today*. Reports of these tours can be seen at www.oldboyslodge.co.uk/egypt_3.htm (accessed May 24, 2014).

*108. I have visited this monument several times. It dominates the city of Alexandria, and from its top you can see the Pentagon and the Washington Monument (an obelisk) in alignment.

*109. The former location of Memphis is now called Mit Rahina, a small village some 20 kilometers south of Cairo.

*110. Today only one obelisk stands at Heliopolis, that of Sesortis I. In ancient times dozens graced this city, but all have either been taken to Europe or destroyed.

†111. Thothmoses means "son of Thoth," a name adopted by four pharaohs who reigned from ca. 1500 BCE to ca. 1402 BCE.

*112. The relics were found in late December 1993. They had been given to the British Museum in 1972 by Elizabeth Porteous, a great-granddaughter of John Dixon, but were placed in a drawer and forgotten. For more of this story, see appendix 3.

*113. For example, Lord James Kitchener, General Charles Warren, and

Charles Wilson.

*114. The latitude of central London is closer to 51 degrees, 30 minutes, and the angle of the Great Pyramid is 51 degrees, 51 minutes. Still, this *almost* correlation is intriguing, especially when the connection is made with Sirius, or the star of the east. The Masons are rather fond of astrological associations with the placing of their monuments and buildings.

*115. There is no doubt, however, that ex-members of Masonic lodges still live in Egypt today.

*116. A short statement made by Lord Balfour to the effect that Her Majesty's government favored the establishment of a Jewish homeland in Palestine.

*117. This notion was instigated by the Catholic Church in the aftermath of the French Revolution. Freemasonry was an act short of excommunication until not long ago.

†118. My next book, to be coauthored with Graham Hancock, will delve in much greater depth into this subject.

*119. For an example, see the article by Elaine Pasquini regarding Hawass's lecture at the Rosicrucian temple at San Jose in August 2003, in the magazine *Washington Report on Middle East Affairs,* Vol. 22, No. 8, August 2003.

*120. See Robert Bauval and Ahmed Osman, *Breaking the Mirror of Heaven*, Rochester, Vt.: Inner Traditions, 2012, 56–60.

*121. Notwithstanding the facts that I am not a Jew (not that it matters either way to me!) and that I never claimed that the "Jews built the pyramids" and that I am not in cahoots with the Israelis or the Zionists, it also goes without saying that I definitely did not pay the Germans (or anyone else) to steal the Cartouche of Khufu! And those who wish hard evidence of these facts are welcome to visit my blog where certified birth and Catholic baptism certificates and other documents are available for perusal. But that, it seems, was not enough to convince some Muslims in Egypt, who even

required (I kid you not!) that I provide medical and physical evidence that I was not circumcised as conclusive proof of my Christian Catholic disposition! As an aside, let me also state that I do not follow any religious movement. I am, for all intent and purpose, a blend of agnostic and deist.

†122. AMORC "tours" to Egypt and Giza are organized on a regular basis by U.S.-based operators. "Meditation sessions" in the Great Pyramid cost approximately fifty dollars per person.

*123. For more on Imperator Christian Bernard and Quest Travel, see Faddoul and Nazmy, *Modern Day Alchemist*, p. 31.

*124. Virginia, the state of George Washington and many of the other founders of the United States, is deemed to be one of the regions where Freemasonry first took hold in America, particularly in the Norfolk area.

*125. This is still a very popular book and was almost certainly stocked in the bookshops where Edgar Cayce had worked.

*126. The search by the ECF for the "missing books of Hermes" or "records" is, in fact, what Hugh Lynn Cayce (Edgar Cayce's son) confirmed he was looking for at Giza: "We are looking for Hermes' records and his prophecy of his next reincarnation as Jesus. I think they are there, in front of the Sphinx. The Sphinx is guarding them" (in A. Robert Smith, *Hugh Lynn Cayce: About my father's business*, The Donning Company, 1988, pp. 249–50).

†127. Many Egyptians today are totally unaware of the extensive American evangelical activities that went on in Egypt from 1854 until the 1952 revolution. For more on this see Heather J. Sharkey, *American Evangelicals in Egypt: Missionary Encounters in an Age of Empire*, Princeton University Press, 2008, chapter 5, "The Mission of the American University in Cairo," pp. 149–79.

*128. This is evident from the many books published by the ARE. I have visited the ARE headquarters in Virginia Beach many times, and I am always baffled as to the many members who are convinced that they have lived in ancient Egypt.

†129. All of the “expeditions” to this purpose that took place at Giza were financed from donations by members and supporters (see chapters 9 and 10).

*130. Apparently there’s no connection between Marjorie Hansen and the American-Egyptian Egyptologist Nicole B. Hansen, the “Glyph Doctor,” who lives and works in Egypt. For more information on Nicole B. Hansen and the Theban Mapping Project, see www.thebanmappingproject.com/about/staff_7.html.

*131. After the 1956 Suez War, Egypt put a tight restriction on the use of hard currencies in the country. The only source of U.S. dollars was through the black market, where they could fetch several times their official value as fixed by the Egyptian Central Bank.

*132. The sewage drain is still operational today. When in 1995 the SCA cleared the area in front of the Sphinx to build a new parking zone, I examined the sewer level and estimated that it flowed some three meters below ground level.

*133. Also as noted in chapter 7, it was thanks to Piazzi Smyth’s meticulous recordings that the shafts in the Queen’s Chamber and the small relics found in them in 1872 were rediscovered by me in 1993 at the British Museum. See the epilogue to my book with Adrian Gilbert, *The Orion Mystery*.

†134. I speak, of course, with personal experience. When the Orion correlation theory came out in the open publicly in 1994 in the BBC documentary *The Great Pyramid: Gateway to the Stars* (it was published in *Discussions in Egyptology* (*DE*), volume 13, in 1989, but without much response) the proverbial Egyptological ton of bricks fell on my head. Even such well-reasoned and scientifically based theory was quickly branded pyramidology and “pyramidiocy” by the Egyptological profession.

*135. Joseph Jahoda’s very close colleague and friend, Joseph Schor, a New York Jew and self-declared Zionist, was also a life member and a funder of the ECF/ARE. It is not clear if Schor was involved at that time in the Sphinx Project (also sometimes called the “Egypt Project”). Schor, the

wealthier of the “two Joes,” would virtually take over the hunt for the Hall of Records later in the 1990s, as we shall see in chapter 10.

*136. I met Rufus Mosely for the first time at Virginia Beach in 1996. He is an extremely friendly and helpful person and was kind enough to provide me with photographs and documents for my research. Rufus has known Hawass since the early 1970s and at the 1999 ARE Conference was selected to introduce Hawass to the audience. Both men clearly have a warm affection and much respect for each other. I often meet Mosely in Cairo, where he flies his TWA commercial flights quite regularly. He acted as an unofficial ARE representative, having been a member of the ECF for several decades.

*137. I met Ingo Swann in September 1998 in New York. A gentle, very cordial man, Swann at that time devoted his time to painting. He had “remote viewed” the Sphinx in the 1970s with Peter Tompkins during the SRI International project at Giza. Swann felt that no underground chamber such as described by Cayce existed, but there were, in his view, many underground tunnels and passageways linking the monuments. Swann passed away in January 2013.

†138. I had the pleasure of meeting Yuri Geller in August 1999 on the day of the total solar eclipse. We both were guests of *Quest for Knowledge* magazine on the Channel ferry *Pride of le Havre*. Geller, of course, bent a spoon for me and, as much as I wanted to stay skeptical, I was utterly convinced that his powers are genuine. It has to be seen to be believed.

*139. Bechtel, the giant management consultant contractor, was run, in the 1980s, by an ex-CIA boss during the phase of megacontracts with the Saudi Arabian Oil Company (Saudi Aramco) in the eastern province of Saudi Arabia and the construction of the University of Riyadh and that city’s airport.

*140. Rufus Mosley gave me the report during the ECF/ARE 1997 Egypt Conference at Virginia Beach. Mosely also kindly provided me with some photographs of the ARE expeditions.

†141. The films and tapes were provided by a friend in New York who had

had contacts with the ARE's archives department. Copies and full transcripts of the sound tapes are in my possession.

*142. SRI International has never acknowledged its participation in the ARE's hunt for the Hall of Records, except indirectly through Dolphin's 1999 Internet report. The impression that was always given from official quarters was that the organization was conducting a purely scientific resistivity survey without clearly stating the motives.

*143. The SCA in Egypt may, perhaps, have files on this matter, but I have not been able to ascertain this (see Bauval and Hancock, *Keeper of Genesis*, app. 1).

†144. The husband-and-wife team may have been the owners of the Carter Lord film company.

*145. Jahoda, as we shall see in the next chapter, would appear several times later at Giza in connection with explorations looking for the legendary Hall of Records.

†146. On February 3, 1999, while visiting with author Simon Cox, close to Hawass's office on the Giza Plateau, I was taken by surprise to suddenly see Ludwig and his wife, along with another couple from America, walk right into Hawass's office. Hawass greeted them warmly, and they were all obviously good friends. In an article published in the *Al-Ahram Weekly* of 9-15 *March* 2006, Hawass called Ludwig "the new Lord Carnavon" (the "money" behind Howard Carter and the discovery of the Tutankhamun tomb in 1922). My presence created an awkward moment, so I excused myself and left.

*147. Colin Wilson passed away on December 5, 2013. He was a prolific writer, best known for his book *The Outsider*, published in 1956. I shared many trips with Wilson, in Egypt, in England, and in Sardinia, Italy.

*148. The list of funders and sponsors was provided by John Anthony West.

*149. John Anthony West has coined the term "*a* word," meaning Atlantis. By this he means that as much as academics used the "*e* word" in deriding

Erich von Daniken and his controversial theories about "extraterrestrials," so do the archaeologists and Egyptologists use the "*a* word," as if it is the worst insult you can throw at a fellow researcher. I often use the word Atlantis in my articles and talks. (Indeed, it is used in this book several times.) But I use it in the generic sense; that is, implying a lost civilization. So do John Anthony West and Robert Schoch.

*150. In 1993 I had invited Adrian Gilbert to help me publish my Orion correlation theory thesis through his small publishing firm, Solos Press in Shaftesbury. But as the London literary agents A. M. Heath Ltd. found a much larger publisher (Reed Books, William Heinemann Ltd.) to handle the project, I offered Gilbert a coauthorship with the understanding that the narrative in the book would be in my singular person. The result was *The Orion Mystery*, which became an international bestseller.

†151. This was eventually confirmed to me by Joseph Jahoda.

*152. The library at the ARE is probably one of the best stocked with esoteric books of all kinds, and it is a very good source of research.

*153. Laura was Joseph Schor's second wife. They both came from wealthy and prominent Jewish families. Laura is the daughter of *The Jewish Week*'s former editor David Gross. She was the national executive director of Hadassah, the largest women's Zionist organization in the United States, from 1998 to 2000. Interestingly, her appointment to Hadassah in 1998 coincided with the year that Edgar Cayce had said the Hall of Records would be found, and her husband had obtained a five-year renewable permit from Hawass in 1996 to do precisely that: find the Hall of Records.

*154. I am not sure if it is just a "paper company" or it actually has a physical office and employees.

*155. I had the pleasure of meeting Brenda Dunne in September 1996 at the "Return to the Source" conference, organized by the Society for Scientific Exploration and held at the University of Delaware.

*156. Today Laura (Strumingher) Schor is a senior member of the Jewish National Fund. Until recently she was a highly paid professor of Jewish

history at Hunter College in New York. Schor's first wife, Sandra, had been an eminent Jewish author. They had three children together: Esther, Joshua, and Gideon.

*157. Much later, Schor did confess to me, albeit still rather vaguely, that he and his team were "archaeologists searching for ancient civilizations" and that they were "aware of the statements of Edgar Cayce."[33] Schor was also apparently interested in finding the "Ark of the Covenant" under the "Temple of Solomon."[34] Said had, in fact, managed to shoot sufficient film during 1996–97 to make a full-length documentary, but unlike *Mystery of the Sphinx*, it was never aired because of litigation between Said and Schor. Two years before Said passed away (in 2002) I was handed a copy of this unaired documentary, and from what was on it, it was blatantly obvious that the permit Schor obtained from the SCA was not merely for repairing "faults and chasms" for the "protection of tourists," but to find the secret chamber under the Sphinx predicted by Edgar Cayce . . . and much more.

*158. This proved to be a red herring. The rumor seems to have started with Boris Said, but I cannot confirm this.

*159. One of these senators had read Hancock's books and invited him to address a group of the senator's friends and colleagues.

†160. Most of the ARE members appeared to be unaware of these activities.

*161. There is a confusion on this matter. Said claimed that when Schor returned to Giza, he worked under Said's commercial filming license. However, I discovered later from Said that the Schor Foundation had specifically applied for specific archaeological excavations.

*162. I met Richard Hoagland for the first time in May 1996, during his first visit to England, and I spoke at two of his conferences, in London and Leeds.

*163. The interview with Said can be seen in full at this website: www.timstouse.com/EarthHistory/Egypt/GreatPyramid/secrettunnels.htm (accessed May 14, 2014).

*164. Later Said explained that the falling out with Schor was because the latter had wanted to "sell the show to Fox network, and that Fox wanted absolute control of the subject matter." Schor and Said ended up fighting the matter in the courts, and the documentary was never aired. Had it been aired, however, it would have caused a massive reaction and dragged Hawass and the whole of the projects committee of the SCA into a very embarrassing situation and might even perhaps have brought it all down like a pack of cards.

*165. This burst of xenophobic anger from Hawass was provoked, apparently, by the appearance of John Anthony West, Graham Hancock, and myself on a live TV show in Rome at the RAI 3 studios.

*166. I was seriously ill from March 1997 to May 1998, caused by a combination of overwork, exhaustion, poor diet, and various liver, bladder, and kidney infections, which in turn triggered an extended state of depression. It was my descent into the Duat and back, and I have learned much from this experience, emerging the wiser.

*167. Boris Said later confirmed that Schor had used his commercial filming license.

*168. The website, which went under the name The Hall of Record, is no longer available on the Internet.

†169. The joint statement was posted on EgyptNews and SphinxNews, two popular Internet websites in those days, and also on one of Hawass's "official" website, www.drhawass.com (accessed May 25, 2014), called "Guardian."

*170. Amargi Hillier and Larry Hunter ended up "splitting up" on account of this and other differences between them. Hillier ran a website, The Duat Project, from Giza for some time. It is now deactivated.

*171. The rumor started around the autumn of 1997.

*172. This is from film of the Schor expedition (an extended version of the promo *Secret Chamber*) that was provided to me by Richard Hoagland who

got it from Boris Said.

*173. We recall from chapter 3 that in the Westcar Papyrus the magician Djedi affirmed that the number of the records of the secret chamber of Thoth will be found in a flint box (i.e., a black box). It is tempting, therefore, to associate this "black box" with the black sarcophagus. We will examine in greater detail this Tomb of Osiris in chapter 12, when I narrate my own grueling experience of going down into it in August 1999.

†174. Hawass admitted this fact later on to the press, but he is still hailed as the "discoverer" of the well shaft.

‡175. I have no idea what evidence Boris Said was talking about. He was clearly wounded and frustrated by the whole affair and put the blame fair and square on Hawass.

*176. In August 1999 Hawass attended the ECF/ARE Egypt Conference at Virginia Beach. There, to an enthralled audience, he announced that he would give the Schor Foundation "one last chance" to find the Hall of Records. An expedition was scheduled for November 1999, then postponed to January 2000, but ultimately never happened due, I think, to Schor's failing health (according to his friend Joseph Jahoda, Schor was suffering from Alzheimer's disease).

*177. My own project was to have a group of prominent authors in the field of ancient Egyptology give a series of conferences around the world, starting on December 1 and ending at Giza on December 31.[47] Sadly, none of these events happened, mostly due to the convoluted Giza politics and the aggressive, almost paranoid attitude of Hawass toward anything he deemed a sort of Zionist attack against Egyptian culture.

*178. A few minutes of clips of the "discovery" of the sarcophagus lid were shown on a large screen.

*179. Sadly, Mahmoud El Kirsh died in February 2009 from a massive brain hemorrhage at the age of forty-nine. He was like a brother to me, and he is sorely missed when I now travel to Egypt. I promised to watch over his five children. His eldest son, Mustafa, now drives the old 406 Peugeot.

*180. When I departed from Egypt in January 2000 I left Coco in the custody of El Kirsh and his family. Coco, however, ran away and was never to be found. But before escaping she gave birth to two lovely pups that are still with the El Kirsh family. One of them, now fully mature, is a replica of Coco, called Madame Chanel.

*181. I also took the opportunity to ask Hawass if he might consider having Rudolf Gantenbrink, the German robotics engineer who discovered the door in one of the shafts of the Great Pyramid, resume the exploration of the shafts. But it was clear that Hawass was not keen on this. Little did I know at the time that Hawass was being seriously courted by the NGS for the "exclusive rights" to open the Gantenbrink door, live on television to a world audience in 2002 (see appendix 2).

*182. Published by Penguin Books, *The Pyramids of Egypt* was reprinted nearly every year since 1946, the last reprint being in 1993.

*183. Krause spoke perfect German, English, and French and was extremely valuable with public relations matters during the very busy six months following Gantenbrink's discovery of the door and the writing and publication of my first book, *The Orion Mystery*. She immigrated to Canada in early 1994, but a few years later returned to Germany.

*184. A reply came on April 7, 1993.

*185. In September 2002 Hawass and National Geographic drilled a small hole into the Gantenbrink door and saw another door some 50 cm. farther in the shaft. The full story is in chapter 13.

*186. This was reported to me by Gantenbrink.

*187. The documentary was filmed in May 1996 by Jochen Breitenstein.

*188. The article mentions "scattered fine black dust in front of the 2mm-wide gap between the stone door and the wall." This is a fact that only Gantenbrink was aware of.

†189. This is apparent from the content of the article published by Keys.

*190. At that time, I was the only person who had published a scientific paper on the matter of the shafts since Trimble and Badawy's articles in 1964.

*191. We arranged for all of the audio-visual equipment and the viewing area.

†192. This is on film, which I showed at the "Questing Conference" in October 1998.

*193. These are really far too numerous to list here. After twenty-one years articles still appear here and there, especially now on the Internet

*194. Sadly, these three all are now deceased: Vercoutter in July 2000, Lauer in May 2001, and Leclant in September 2011.

*195. It is not clear whether it is Gantenbrink's film.

†196. This was also filmed by the BBC crew with Chris Mann.

‡197. This was also filmed by the BBC crew with Chris Mann.

*198. This angle was later published several times in German periodicals, including *GRAL*.

*199. Matters are not so clear as to who has the copyrights as opposed to commercial rights. I assume it is Gantenbrink.

*200. This involved photographic material. Gantenbrink had provided me with a photo of the robot and his permission to use it.

†201. This change in wording is documented in communications with Gantenbrink and with the publishers.

‡202. Gantenbrink was in the habit of calling me at least once a day around that time. After the clash with the BBC, he cut all communication with me. These we tentatively resumed several months later.

*203. Roy Baker worked from the BBC White City offices. I understand he has since left the BBC and now lives and works in Australia.

†204. This process is documented in many letters to and from the BBC.

‡205. This information was in documents provided to me by Gantenbrink.

*206. This does not apply for filming explorations and archaeological works, for which a special license is required.

*207. I understand that Baker has left the BBC and now lives in Canada.

*208. This was done through what is called a Tomlin order, signed by the parties in June 1993.

†209. Which I provided at conferences and any other opportunity I got.

*210. I have stopped doing this since January 1999.

†211. Ulli Kapp has been with the DAI for many years and had worked with Mark Lehner in 1982–84 during the Sphinx Project, which was a collaboration between the ARCE and the ECF.

*212. This was originally broadcast on the Art & Entertainment Channel (A&E), on January 8, 1995, and has been shown many times since.

†213. They were dispatched through the Egyptian embassy in Bonn in early April 1993.

‡214. Delivered personally by Gantenbrink in February 1994.

§215. This matter has gone into the annals of history and needs to be corrected accordingly.

*216. In fact, several times in September 1995.

*217. This was announced by Hawass at the ARE Conference, August 20, 1999.

*218. I presume that Stadelmann, of course, assumed the same for Hawass.

*219. Actually, at the moment of closing my original manuscript for this book, on September 20, 1999, I was on my way to Cairo to attend a conference where Gantenbrink was also speaking.

*220. The NGS had already worked at Giza on previous occasions, the last time being with Farouk El Baz, a well-known Egyptian scientist, during which they investigated with fiber-optic cameras the second boat pit south of the Great Pyramid.[9]

†221. Hawass probably had in mind Farouk El Baz. El Baz is one of Egypt's most popular and respected scientists and also a close friend of Hawass. El Baz had previously worked for NASA in the 1960s and 1970s and was a key figure in the Apollo moon missions, as well as with the early Mars probes and landings. He has a penchant for geoarchaeology, the application of geological science to the field of archaeology, and is the instigator of the Yardang theory, which suggests that the origin of the pyramids (and possibly the Sphinx) is rooted in the shape of wind-blown mounds in the deserts of Egypt.[10]

*222. As seen from the latitude of Washington, D.C.

*223. In June 2013 Rupert Murdoch "split" his giant News Corporation in two: 21st Century Fox (primarily to cater to all TV and film media activities) and News Corp (primarily for publishing activities). Murdoch remained the chairman, CEO, and majority shareholder of the new companies.

*224. The Pyramid Rover was built especially for this exploration by i-Robot, an offshoot of MIT Laboratories in Boston.

*225. Principal among them were Monica Hanna, Ph.D., a professor at the AUC, and Nicole B. Hansen, an American-Egyptian who obtained her Ph.D. at the University of Chicago and joined the Theban Mapping Project in 2001.

*226. The final post on Mairson's blog, dated February 6, 2014, explains this pressure and his decision to end the blog (see societymatters.org/blog; accessed May 21, 2014).

*227. A similar door to the Gantenbrink door was found by the NGS at the end of the northern shaft of the Queen's Chamber in 2002. As far as I

know, no fiber-optic camera has yet been inserted through it to see what is behind it.

*228. Davidson extended this time line to 1953 in his 1940 revised edition and furthermore equated this event to the biblical-Jewish "end time" to mark the coming of the Messiah or, in Christian lore, the return of Christ.

†229. End time prophecies from the Bible involve the so-called last days, judgment day, and the return of Jesus Christ.

‡230. John Van Auken, *2038: The Great Pyramid Timeline Prophecies,* 4th Dimension Press (Imprint of A.R.E. Press), 2012.

*231. See www.youtube.com/watch?v=tuKVjP3Y9uE.

*232. For more information see the statement I placed on July 14, 2014, on the message board of my colleague Graham Hancock as a record of my suspicions. www.grahamhancock.com/phorum/read.php?f=1&i=334576&t=334576.

*233. For more information see www.indiegogo.com/projects/the-cheops-project and http://friendshipagenda.com/videos/view/the-cheops-project_21523.html?m=3252.

*234. Jarre apparently has Russian origins, but I could not ascertain if he is of the Jewish faith.

*235. There has, in fact, been carbon-14 dating of organic material found in the mortar of the joints of the outside blocks of the pyramids, which was carried out on two occasions. The first was in 1984, funded by the ECF and tested at Southern Methodist University by Herbert Hass and also at the Eidgennossische Technische Hochschule laboratory in Zurich by Willy Wolfli. The second was in 1995, funded by the businessman David H. Koch.

*236. Rainer Stadelmann believes that these bones were inserted into the sarcophagus as some sort of "Osirian offering" long after the pyramid was violated. As far as I can make out, these bones were not carbon-14 dated to verify this hypothesis.

†237. The wooden lid is at the British Museum.

*238. The very close and friendly collaboration between the two Dixon brothers and Piazzi Smyth is attested to by the extensive correspondence between them, much of it kept in the archive library of the Edinburgh Astronomical Observatory. (See also the epilogue of Bauval and Gilbert's *The Orion Mystery*, where some of this correspondence is reproduced.)

†239. The confirmation that the "cedar wood" and the granite ball were found in the northern shaft and the "bronze hook" in the southern shaft was given by John Dixon in an interview he had with H. W. Chrisholm, warden of the standards, who reported his testimony in an article in the December 26, 1872, issue of *Nature.* However in a private letter to Piazzi Smyth dated November 23, 1872, after describing the shafts in the Queen's Chamber, Dixon wrote, "It is here, in the northern shaft, that we found the tools." Since John Dixon described the "bronze hook" elsewhere as being a "tool of some sort," there is an element of doubt in which of the two shafts this particular item was found. John Dixon was not a witness to the opening of the shafts and the discovery of the relics, which were made by his younger brother, Waynman, in September 1872. Unfortunately a detailed report apparently submitted by Waynman Dixon in late 1872 to Piazzi Smyth has been lost.

*240. I. E. S. Edwards was quoted as saying, "Their [the relics] existence had been forgotten. They are completely new to me. I've never met anyone who has ever heard of these items before." This was confirmed to me by various members of the staff of the British Museum during a special presentation at the museum by Rudolf Gantenbrink on November 22, 1993 (also noted in a telefax from me to Carol Andrews, dated October 24, 1993). The search to find the relics began in collaboration with Edwards, M. T. Bruck of Edinburgh, and Carol Andrews and Jeffrey Spencer of the British Museum. The relics were eventually traced in December 1993.

*241. Like Piazzi Smyth before him, her coauthor and husband, Hermann Bruck, was himself the astronomer royal of Scotland in the 1960s.

*242. The bone is that of a thumb coming from a left hand.

*243. By M-Net TV of South Africa, producer and director Diana Lucas.

†244. The relics were tested by Mitzi De Martino at the Accelerator Mass Spectrometry facility, University of Arizona, Department of Physics.

*245. Doubt has been raised by Hawass as to the origins of this wood; he claimed it might have been put there in modern times after the shaft was opened by Waynman Dixon in 1872. This, however, is most unlikely. This wood measures some eighty centimeters long and has a square cross-section of about 1.25 × 1.25 centimeters. It lies flush against the south wall of the small "corner length" of the northern shaft (some twenty-four meters up, the main shaft turns sharply to the west, thus making this small "corner length") and protrudes some thirty centimeters into the main shaft, its end clearly broken off. This position makes it impossible for it to have been pushed up there in modern times. There are also small pieces of limestone on the top part of the wood, obviously chippings that fell from a mason's mallet and chisel during the construction of the shaft. Also the uncanny similarity of the shape of this wood to the twelve-centimeter piece found by Dixon at the bottom of the northern shaft (which also has a similar, almost square cross section of 1.25 × 1.1 centimeters and was described as having "formed part of a measure length") makes it nearly certain that both pieces belong to the same original measure of rod. Absolute confirmation of this can only be made by retrieving the piece from the northern shaft and carbon-14 dating it. This may also give us a precise age for the Great Pyramid.

*246. According to Miatello, who has written about the pyramid's numerical patterns in the journal *Ankh*, and also more recently in *PalArch's Journal of Archaeology of Egypt/ Egyptology*, multiples of 7, 9, and 11 cubits occur frequently in the design of the Great Pyramid. These are, of course, prime numbers.

†247. This fact appears to have first been noticed by Rudolf Gantenbrink. See "Ascertaining and Evaluating Relevant Structural Points Using the Cheops Pyramid as an Example," www.cheops.org/startpage/publications/publications.htm (accessed May

24, 2014).

*248. According to astronomer J. O'Byrne of the University of Sydney, "If one assumes a small value of proper motion rather than zero, the result would not be greater than 65 seconds of arc," which, in his opinion, is probably unrealistically large.

†249. The coordinates of stars viz. their right ascensions and declinations, perceptibly change from century to century (as a "rule of thumb" the RA increases by five minutes per century) due to this planetary motion. This motion is slow gyration of the earth—a full cycle takes about 26,000 years—which causes Earth's polar axis to define a circle about a fixed point (the ecliptic pole) in the sky. This, of course, causes an "apparent" motion as opposed to a "proper" motion of the stars in space.

*250. In the New Kingdom depictions of "Rostau," a curious subterranean zone is shown surmounted by a "pyramid" and protected by two sphinxes, the latter appearing half covered in sand; a depiction very reminiscent of the Giza plateau and the Great Pyramid as seen from the south of the Great Sphinx.

ENDNOTES

INTRODUCTION TO THE NEW EDITION

1. Hawass, “Terry Garcia.”

2. Walker, “Egyptologist Claims ‘Mafia’ Link.”

PROLOGUE. SETTING THE RECORD STRAIGHT

1. Picknett and Prince, *Stargate Conspiracy*.

2. In several Egyptian and International newspapers, magazines, and television programs as from May 1998. See *Guardian*, June 4, 1999, 17; also *Al-Ahram*, June 3–9, 1999, 4.

3. *Trends Journal*, Winter 1998, 1.

4. Smith, *Hugh Lynn Cayce*, 231, 248.

5. Ibid., 249–50.

6. Ancient Egypt Research Association Website: www.aeraweb.org/about/mark-lehner.

7. Smith, *Hugh Lynn Cayce*, 246–50.

8. Ibid.

9. *KMT*, vol. 9, no. 1, Spring 1998, 5.

10. Ibid., 6.

11. VENTURE INWARD, July–September 2010, 27.

12. Smith, *Hugh Lynn Cayce*, 246–50.

13. Ibid.

14. For example, on the *John Robbie Show* on Radio 702, South Africa, in

June 1996.

15. John Anthony West, letter to Sphinx Project Investors, January 30, 1996.

16. Zahi Hawass, letter to John Anthony West, September 8, 1996.

17. See also Ken Baker, "Is the End Near? Many predict that the Second Coming Will Come soon," *Daily Press*, 6 January 1995.

18. Van Auken, *End Times.* For the reference to the second coming of Christ and the Great Pyramid and the "records," see pp. 74–93.

19. Nelson, *Second Coming 1998,* 128.

20. Bauval and Hancock, *Keeper of Genesis.*

21. *Al-Ahram,* November 5, 1998.

22. Naudon, *Histoire generale de la Franc-Maconnerie,* 78.

23. D'Alton, *New York Obelisk,* 67.

24. Especially in Germany. See the magazine *2000 Plus*, February 1999.

25. *Arizona Daily Star,* January 3, 1989.

26. For more information on the Skull & Bones secret society, consult "Skull & Bones: A Short History," *Executive Intelligence Review,* January 30, 1980. See also Sutton, *America's Secret Establishment.*

27. See Tarpley and Chaitkin, *George Bush,* chap. 24.

28. Nelson, *Second Coming 1998*, 119.

29. Tompkins, *Secrets of the Great Pyramid,* 38.

30. See "Investigation on the Origins of the Benben Stone: Was It an Iron Meteorite?" by Robert Bauval, *Discussions in Egyptology,* vol. 14, 1989.

31. For a study on this subject, see Bedarride, *Le livre d'instruction du Rose-Croix.*

32. Jochmans, *Time Capsule.* The quote is from a 1995 article by Jochmans in issue 4 of *Atlantis Rising.*

33. Hurtak, *Book of Knowledge.*

34. Smith, *Hugh Lynn Cayce,* 193.

35. Bertram A. Tomes, transcript of speech given to the Swansea Lodge in 1922, 3.

36. Drummond, *Life of Jesus the Christ,* 32. See also Cayce, Reading 5748-5.

37. Drummond, *Life of Jesus the Christ.*

CHAPTER ONE. ROBOT, RADAR, AND DRILLS

1. A full discussion on this matter in given Schoch and McNally, *Voices of the Rocks.*

2. Bauval and Hancock, *Keeper of Genesis.*

3. See *Daily Mail,* May 2, 1996, 50–51.

4. Interview on Radio 702, Johannesburg, South Africa, by John Robbie, June 1996.

5. FOX TV, *Live from Giza: Opening of the Lost Tomb,* March 2, 1999.

CHAPTER TWO. HERMETICA AND THE PROPHECY OF MONTE LIBYCO

1. See Scott, *Hermetica,* 457. Scott labels it except xxiii, “Isis to Horus.”

2. Scott, *Hermetica,* 461. For quotes, see Fowden, *Egyptian Hermes,* 33.

3. Fowden, *Egyptian Hermes,* 40.

4. Ibid.

5. Ibid.

6. Ibid.

7. Edwards, *Pyramids of Egypt*, 53.

8. Bauval and Gilbert, *The Orion Mystery*, 24.

9. Hart, *Dictionary of Egyptian Gods and Goddesses*, 62.

10. Ibid.

11. Edwards, *Pyramids of Egypt*, 284.

12. Hart, *Dictionary of Egyptian Gods and Goddesses*, 64.

13. Bauval, *Secret Chamber*.

14. For a full discussion, see Hassan, *Excavations at Giza*, vol. VI, part I. For specific reference to the Fifth Division, Rostau, and Monte Libyco, platep. 263–65.

15. Ibid.

16. Ibid.

17. Ibid.

18. Fowden, *Egyptian Hermes*, 40.

19. Scott, *Hermetica*, introduction B.

20. Fowden, *Egyptian Hermes*, 4–5.

21. Scott, *Hermetica*, 15.

22. Ibid., 5.

23. Ibid., 3.

24. Hart, *Dictionary of Egyptian Gods and Goddesses*, 214–15.

25. Ibid., 216.

26. Ibid.

27. Lamie, *Egyptian Mysteries*, 72.

28. West, *Serpent in the Sky*, viii.

29. Yates, *Giordano Bruno and the Hermetic Tradition*, 1–2.

30. Baigent and Leigh, *Elixir and the Stone*, 112–13.

31. Scott, *Hermetica*, 35–40.

32. Ibid., 35.

33. Ibid.

34. Yates, *Giordano Bruno and the Hermetic Tradition*, 182.

35. Ibid., 183.

36. Ibid., 113.

37. Pick and Knight, *Pocket History of Freemasonry*, 31.

38. Yates, *Giordano Bruno and the Hermetic Tradition*, 115–16.

39. Ibid., 399.

40. Ibid., 400.

41. Ibid., 398.

42. Fowden, *Egyptian Hermes*, 29.

43. Ibid., 30

44. Ibid.

45. Plato, *Timeus and Critias.*

46. Fowden, *Egyptian Hermes*, 30.

47. Ibid.

48. Ibid.

49. Spence, *Egypt*, 265–67.

50. Ibid.

51. Ibid., 51.

52. Ibid.

53. Fowden, *Egyptian Hermes*, 29.

54. Ibid., 32.

55. Ibid.

56. Kingsley, “Poimandres,” 2.

57. Scott, *Hermetica*, 29.

58. Fowden, *Egyptian Hermes*, 35.

59. Kingsley, “Poimandres,” 5.

60. Ibid., 6.

61. Ibid.

CHAPTER THREE. THE LANGUAGE OF THE GODS

1. Lichtheim, *Ancient Egyptian Literature*, 215.

2. Hart, *Egyptian Myths*, 69.

3. Jacq, *Magic and Mystery in Ancient Egypt*, 15.

4. Hope, *Sirius Connection*, 44.

5. Budge, *Gods of the Egyptians*, 401.

6. Jacq, *Magic and Mystery in Ancient Egypt*, 13.

7. See Freke and Gandy, *Jesus Mysteries*.

8. Naydler, *Temple of the Cosmos*, 122.

9. Ibid.

10. Gardiner, *Egyptian Magic*, 263.

11. Naydler, *Temple of the Cosmos*, 125.

12. See Pick and Knight, *Pocket History of Freemasonry*.

13. Budge, *Egyptian Hieroglyphic Dictionary*, 886.

14. See West, *Serpent in the Sky*.

15. Ibid., 129–30.

16. Spence, *Egypt*, 252.

17. Sellers, *Death of Gods in Ancient Egypt*, 8.

18. Gantenbrink, "Upuaut Project."

19. See Bauval and Gilbert, *The Orion Mystery*, 97–104.

20. Scott, *Hermetica*, 127.

21. Gordon, *Land of the Fallen Gods*, 140.

22. Hart, *Dictionary of Egyptian Gods and Goddesses*, 214.

23. Ibid., 215.

24. Jacq, *Magic and Mystery in Ancient Egypt*, 13.

25. Ibid., 85.

26. Ibid., 84.

27. Hall, *Freemasonry of the Ancient Egyptians*, 131.

28. Plato, *Phaedrus*.

29. Baigent, Lincoln, and Leigh, *Holy Blood and the Holy Grail*, 40.

30. Ibid.

31. See Picknett and Prince, *Templar Revelation*, 296. The authors also report a possible strange association between François Mitterand and the Prieuré de Sion.

32. Kerisel, *Pyramide a travers les ages*, 157.

33. Ibid., 161.

34. Gardiner, “Secret Chamber,” 5.

35. Ibid., 2–5.

36. Ibid.

37. Bauval and Gilbert, *The Orion Mystery*, 265.

38. Ibid., 269.

39. Green, “Secret Chambers,” 33–34.

40. Ibid.

41. Edwards, *Pyramids of Egypt*, 171.

42. Bauval and Gilbert, *The Orion Mystery*, 65–66.

43. See Bauval and Gilbert, *The Orion Mystery*. See also Bauval and Hancock, *Keeper of Genesis.*

44. See Bauval and Gilbert, *The Orion Mystery.*

45. Green, “Secret Chambers,” 34.

CHAPTER FOUR. THE TOMB OF OSIRIS

1. Memphite theology, ca. 2000 BCE, Shabata Stone, British Museum.

2. Budge, *Osiris and the Egyptian Resurrection*, 10.

3. Herodotus, *Histories*.

4. Ibid., 124.

5. Author's conversations with Jean Kerisel, Paris, July 1999.

6. BBC TV, *The Great Pyramid: Gateway to the Stars*, BBC-2 Everyman Special, February 6, 1994.

7. Collins, *Gods of Eden*, 224.

8. Ibid., chap. 13.

9. Ibid.

10. *New Humanist*, December 1990.

11. Edwards, *Pyramids of Egypt*, 42.

12. Ibid., 104.

13. Cox, "Makers of Time."

14. Bauval and Hancock, *Keeper of Genesis*, 149.

15. Hassan, *Excavations at Giza*, part I, 265.

16. Ibid.

17. For full discussions, see Bauval and Hancock, *Keeper of Genesis*, 189.

18. Translation by Lichtheim, *Ancient Egyptian Literature*, 52.

19. Ibid., 51.

20. Ibid.

21. See Bauval and Hancock, *Keeper of Genesis*, 143–44.

22. Lichtheim, *Ancient Egyptian Literature*, 52.

23. Hassan, *Excavations at Giza*.

24. Ibid., 184.

25. Erman, *Handbook of Egyptian Religion,* 15.

26. For an in-depth look at this area, see Cox, “Makers of Time,” app. III.

27. Pyramid Texts, 445.

28. Ibid., 1256–67.

29. Lichtheim, *Ancient Egyptian Literature,* 204.

30. Faulkner, *Ancient Egyptian Book of the Dead*, 192.

31. Clark, *Myth and Symbol in Ancient Egypt,* 108.

32. Breasted, *Ancient Records II,* 323; also line 7 on the stela itself.

33. Coffin Texts, spell 1080.

34. A detailed study of the Duat and all its meanings is given in Hassan, *Excavation at Giza.*

35. A full discussion is in Bauval and Hancock, *Keeper of Genesis*, chap. 8.

36. Budge, *Egyptian Heaven and Hell*, 62, fig. 1.

37. Hassan, *Excavations at Giza*, 265.

38. Tompkins, *Secrets of the Great Pyramid,* 298.

39. Temple, *Sirius Mystery*, 130–31.

40. Bauval and Hancock, *Keeper of Genesis*, illus. 39 and pp. 146–47.

41. Ibid., 156–57.

42. Ibid., 144–47.

43. Bauval and Gilbert, *The Orion Mystery*, 188.

44. Ibid., 226.

45. Coffin Texts, spell 236.

46. Ibid., spell 241.

47. Ibid., spell 314.

48. Ibid., spell 571.

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35. The *John Robbie Show*, Radio 702, South Africa.

36. *Carte Blanche*, M-Net TV, South Africa, December 29, 1996.

37. Art Bell, *Coast to Coast AM*, September 26–27, 1996.

38. Stille, "Perils of the Sphinx," 60.

39. Mona Salem (the *Middle East Times*, "Egypt Strikes Back at Pyramid Theorists" [May 8, 1997]).

40. *New York Times*, May 24, 1997.

41. *Sunday Times*, June 22, 1997.

42. See here: www.amazon.co.uk/Mars-Mystery-Tale-End-Worlds/dp/0718143140/ref=sr_1_1?s=books&ie=UTF8&qid=1402383893&sr=1-1&keywordsBauval+hancock+Mars+Mystery.

43. See Ogilvie-Herald and Lawton, *Giza*.

44. *Daily Telegraph*, March 4, 1935.

45. Ibid.

46. Robert Bauval, telephone conversation with Boris Said, September 30, 1998.

47. This was seen as some bizarre “plot” to usher in the “ancient spacemen gods” of Egypt! See *Daily Mail*, July 23, 1999, 55.

48. Smith, *Hugh Lynn Cayce*, 255.

49. *Carte Blanche*, M-Net TV, “Return to Keeper of Genesis,” December 5, 1998.

50. FOX TV, *Opening of the Lost Tomb: Live from Egypt*, March 2, 1999.

51. See my statement on EgyptNews, August 1998.

CHAPTER ELEVEN. SECRET CHAMBER

1. See Bauval and Gilbert, *The Orion Mystery*, 125–57.

2. Ibid.

3. Ibid., 132.

4. Ibid., 227.

5. Ibid., 132.

6. Ibid., 131.

7. I. E. S. Edwards, letter to Robert Bauval, January 23, 1993.

8. Robert Bauval, letter to Rainer Stadelmann, January 24, 1993.

9. Robert Bauval, letter to I. E. S. Edwards, January 25, 1993.

10. I. E. S. Edwards, letter to Robert Bauval, January 27, 1993.

11. Rudolf Gantenbrink, press release provided to Robert Bauval.

12. Letter from the author to Edwards, March 9, 1993.

13. Robert Bauval, fax to Rudolf Gantenbrink, at Mövenpick Hotel, March 16, 1993.

14. Rudolf Gantenbrink, fax sent to Mr. Sami [*sic*] Hosni and signed by J. B.

Peitz on behalf of Gantenbrink.

15. Picknett and Prince, *Stargate Conspiracy,* 43–45.

16. Ogilvie-Herald and Lawton, *Giza,* 407.

17. Ibid.

18. Robert Bauval, fax to Rudolf Gantenbrink, April 4, 1993.

19. Christine McGourty, "Portcullis Blocks Robot in Pyramid," *Daily Mail,* April 6, 1993.

20. Robert Bauval, letters to Vivian Davies, April 24, 1993. Vivian Davies, letter to author, April 26, 1993.

21. Reuters, April 16, 1993, JFX AM $NSM1, job 1023.

22. *Times* of London, April 17, 1993.

23. *Independent,* April 17, 1993.

24. Ibid.

25. *Times* of London, April 26, 1993, 4.

26. Ibid.

27. Ibid.

28. *Egyptian Gazette,* April 28, 1993.

29. This is also explained on Gantenbrink's official website, The Upuaut Project, www.cheops.org.

30. See Bauval and Hancock, *Keeper of Genesis,* 123.

31. See Gantenbrink's official website, The Upuaut Project, www.cheops.org (accessed May 18, 2014).

32. *Stern,* July 1993, 22–25.

33. “Ancient Skies” no. 3/1993 17 *Jahrgang*, also no. 4/1994 18 *Jahrgang*.

34. *GRAL* May 1994, September–October 1994, 198–202. See also *GRAL* January 1995, January–February 1995, March-April 1995, and March 1996; *GRAL Sonderband*, no. 8, March 1995.

35. See *Chauffage, Ventilation, Conditionement* 12, December 1990.

36. John Blake for the BBC, fax to Olaf Schroter, July 30, 1993.

37. Walker, “Egyptologist Claims ‘Mafia’ Link.”

38. Documented in a letter from Rudolf Gantenbrink to John Blake of the BBC, September 9, 1993.

39. Ibid.

40. Ibid.

41. Adrian Gilbert and Robert Bauval, letter to Chris Mann at BBC, February 1, 1993.

42. Rudolf Gantenbrink, letter to Rainer Stadelmann, September 9, 1993.

43. For example, on *Prime Time Live*, ABC TV, March 1, 1995.

44. Robert Bauval, fax to Helmut Kerieleis, September 28, 1995.

45. Robert Bauval, copy of fax to Helmut Kerieleis, forwarded to Abdel Halim Nureldin, September 28, 1995.

46. Robert Bauval, fax to Abdel Halim Nureldin and Helmut Kerieleis, October 13,1995.

47. Rudolf Gantenbrink, fax to Robert Bauval, December 28, 1995.

48. Ibid.

CHAPTER TWELVE. THE “DOOR” AND THE “HALL OF RECORDS”

1. Peter Zuuring, fax to Robert Bauval, October 11, 1994.

2. Peter Zuuring, faxes to Robert Bauval, March 20 and March 24, 1995.

3. Zahi Hawass, telephone conversation.

4. Robert Bauval, fax to Peter Zuuring, April 30, 1996.

5. Hawass's official website, www.drhawass.com.

6. Ibid.

7. See Bauval and Hancock, *Keeper of Genesis,* chapter 10.

8. Hawass's official website, www.drhawass.com.

9. Ibid.

10. Ibid.

11. Bauval and Hancock, *Keeper of Genesis*, illus. 69.

CHAPTER THIRTEEN. EXPLORER IN RESIDENCE

1. Mairson, "Should the United States?"

2. societymatters.org/blog.

3. (www.agtinternational.com/press/agt-international-showcases-new-urbanmanagement-solutions-at-milipol-2).

4. Rich, "Billionaires Bankrolling the Tea Party."

APPENDIX 1. THE GREAT PYRAMID, ISLAM, THE JEWS, AND THE FREEMASONS

1. (Irish) *Independent,* Sept 24, 2009.

2. Michael Slackman, "Egypt Ponders Failed Drive for Unesco."

APPENDIX 3. CARBON-14 DATING THE GIZA PYRAMIDS?

1. See Nakhla et al., “Dating the Pyramids.”

2. Quoted in Lehner, *Complete Pyramids*, 41.

3. Ibid., 124.

4. Edwards, *Pyramids of Egypt*, 143.

5. Lucas, *Ancient Egyptian Materials and Industries*, 237.

6. El Gayar and Jones, “Metallurgical Investigation.”

7. Piazzi Smyth, *Our Inheritance*, 427–29.

8. Ibid., 429.

9. *Nature*, December 26, 1872, 146-49; *Graphic*, December 7, 1872, 530, 545.

10. See *Independent*, December 6, 1993, 3.

11. Bauval and Gilbert, *The Orion Mystery*, epilogue.

12. Bruck and Bruck, *Peripatetic Astronomer*.

13. *Independent*, December 6, 1993.

14. Vivian Davies, letter to the editor, *Independent*, December 15, 1993; see also Robert Bauval, letter to the editor, *Independent*, December 29, 1993; and Elizabeth Porteous, letter to the editor, *Independent*, January 11, 1994.

15. Herodotus, *Histories*, 127.

16. Cottrell, *Mountains of Pharaoh*, 116.

17. Lehner, *Complete Pyramids*, 124.

18. Ibid., 49.

19. See Stadelmann, “Die sogenannten Luftkanale.”

APPENDIX 6. A MASTER PLAN FOR THE THREE PYRAMIDS OF

GIZA

1. Faulkner, “The King and the Star Religion in the Pyramid Texts,” 153–61. Selim Hassan also discussed the stellar destiny of the kings in the Pyramid Texts in much detail as early as 1946 in *Excavations at Giza,* vol. VI, part I.

2. Clark, *Myth & Symbol in Ancient Egypt*, 122–23. Hart, *Dictionary of Egyptian Gods and Goddesses,* 153.

3. Quotations here are as translated by Faulkner, *Ancient Egyptian Pyramid Texts.*

4. Neugebauer and Parker, *Egyptian Astronomical Texts,* vol. 1, page 25 for the identification of Sah with Orion. See also vol. 3, plates 4, 6, 8, 9, 14, 19, 21, and 24 (Senmut).

5. Trimble, “Astronomical Investigations Concerning the So-Called Air-Shafts of Cheops’s Pyramid,” 183–87.

6. *Sky Catalogue 2000,* vol. 1, Cambridge University Press, 1982, gives the proper motion adjustment coefficients for RA and declination of the belt stars of Orion as 0.000.

7. Precession calculations were done on Casio Scientific Calculator FX-8000G. Also, a sample result for 2500 BCE was provided by Dr. J. O’Byrne of the Chatterton Department of Astronomy, University of Sydney, NSW. The modern “rigorous” formula for such calculations can be found in *Sky Catalogue 2000,* vol. 1, p. xiii.

8. Badawy, “The Stellar Destiny of Pharaoh and the So-Called Air-Shafts of Cheops’s Pyramid,” 189–206; Trimble, “Astronomical Investigations Concerning the So-Called Air-Shafts of Cheops’s Pyramid,” 183–87. There is also a northern shaft allegedly pointing to the then-polar star Alpha Draconis that Badawy and Trimble relate to the so-called circumpolar destiny of the pharaohs. I have dealt with the polar shafts in detail. See Bauval, “The Seeding of the Star Gods,” 21–29.

9. Previously discussed by Steindorff, *Egypt,* 140; Capart, *Etude et Histoire,* 182; Edwards, *Pyramids of Egypt,* 126. Edwards also discussed the Cheops

shafts in “The Air-Channels in Chephren’s Pyramid,” 55–57, in which the unfinished shafts in the Second Pyramid are discussed. The present writer draws attention to the observation that the causeway of Chephren’s pyramid is directed to about azimuth 73° 30' which was the rising point of the Belt of Orion in 2600 BCE: a fact unnoticed so far.

10. A paper (unpublished) was circulated to several authorities in Egyptology (including I. E. S. Edwards; T. G. H. James, Jaromir Malek) during 1983–86.

11. Petrie, *Pyramids and Temples of Gizeh,* 125.

12. Edwards, *Pyramids of Egypt*, 27.

13. Lichtheim, *Ancient Egyptian Literature,* vol. 1, 204, note 2; Hart, *Dictionary,* 152; Erman, *Handbook of Egyptian Religion,* 14.

14. Faulkner, “The King and the Star Religion in the Pyramid Texts,” 154, fn. 7, briefly linked the Milky Way with the “Winding Waterway”; this was also discussed by V. L. Davis of Yale University (Davis, “Identifying Ancient Egyptian Constellations” in *Archeoastronomy* vol. 9, 102). Many other ancient races saw the Milky Way as a celestial river: the Chinese “Silver River,” the Akaddian “River of the Divine Lady,” the Arab “Al Nahr” (the River), the Hebrew “River of Light.” See Allen, *Star Names and Their Lore & Meaning,* 474.

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